

America

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A CATHOLIC REVIEW OF THE WEEK



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The Pope on national sovereignty

Completing the eighth year of his pontificate, our Holy Father, Pope Pius XII, took the occasion to break another precedent, and grant an interview in a private audience to a couple of Associated Press correspondents. Noting the dim outlook that exists in the world at present for a just and lasting peace, the Holy Father expressed his fear that this unfortunate condition will continue as long as the peace of Europe and of the world is considered solely under the light of what each state demands for its own individual security. The leaders of nations, he gave them to understand, are in conscience obliged to reach agreements that will insure to the world a peace for which they in honor may assume responsibility and all peoples may find bearable, even though those agreements mean the curtailing to some degree of their several sovereign rights. Obviously, the Holy Father's counsel is highly unpalatable to the Russians, who have laid down respect for absolute national sovereignty as the price of their adherence to the United Nations. But the Holy Father's warning is not restricted to the Russians alone. It applies with equal force to all other nations as well, including the United States. They show that no Catholic can possibly subscribe to the vicious sentiments expressed by the N. Y. *Daily News* in its March 12 editorial attacking President Truman's address to Congress on aid to Greece and Turkey.

President Truman at Waco

"Foreign relations, political and economic, are indivisible," President Truman declared in his speech at Baylor University on March 7. Three days later, the depth of his conviction became manifest when he announced the double foreign policy toward Russia, simultaneously with the opening of the Moscow Conference. In the future, economic intervention in important areas threatened by Soviet expansion will constitute the second element of our policy. President Truman's reasoned stand emphasizes the imperative need of a consistent approach to economic problems in both Europe and Asia. Without it we cannot hope to retain leadership in the political sphere in struggling for a more cooperative world. In the realm of economics the forces of totalitarianism have their strongest weapon. Through sheer lack of the necessities of life, populations otherwise unamenable can be brought into line. Unless we want to abandon large portions of the world to the studied abuse of economic power, we must find a way to reconstruct faltering and underdeveloped economies which are apt objects for economic, and consequently political, pressure from without. In the first instance, it may be relief, assistance through loans, cancellation of reparations or technical advice that is needed. In the long run, freer trade and the widest possible extension of private enterprise in the

field of commerce are called for. We cannot accomplish this without an international trade organization, or if we insist on withdrawing into our shell in a new orgy of economic isolationism. Because of totalitarian pressures, such withdrawal would be more fatal than our political isolationism after the first world war. Some of our unreconstructed business and farm interests, thinking only of their own product, do not appreciate this. Nor do a number of the undisciplined Republican representatives and Southern Democrats who would risk ruining our bi-partisan foreign policy. Yet United States economic isolationism at this juncture is tantamount to abandoning much of the world to totalitarian domination, or at least to widespread state planning. It would be helping, not hindering, the menace which most of us so greatly fear.

What do they teach in Bohola?

Unlike Glocca Morra, Bohola really is in Ireland. To be precise, it is in County Mayo. New York's Mayor O'Dwyer was born there. One of his schoolmates, a lady now living in the Mayor's jurisdiction, on New York's East Side, had occasion to administer public rebuke the other day to Mr. O'Dwyer. The cause of the lady's wrath was that the New York City Housing Authority had allowed a Negro family to move into a rehabilitated tenement around the corner from her. That two of the family were veterans who had fought overseas to assure the lady from Mayo a peaceful residence in her Third Avenue home seemed to weigh little with her. What, one wonders, did she learn in the school in Bohola where she went with William O'Dwyer? She must remember, surely, the answer to the catechism question, "Who is my neighbor?"—"Mankind of every description, without any exception of person. . . ." She must have learned how the English planters came in and grabbed off the best lands, leaving the Catholic Irish the choice of Hell or Connaught (Mayo is in Connaught). She must have learned about the Cromwellian practice of shipping Irish men and women off to slavery in the sugar plantations of the Caribbean. Does she not recognize the pattern? Like many another American, she is angry and puzzled. She does not seem to know—did her teacher or pastor ever tell her?—that the whole system of racial segregation is wasteful, stupid, un-Christian and immoral, and what is more, completely unnecessary. It creates racial tensions, it does not allay them. On the question of segregation, the average American, as Prof. Buell G. Gallagher remarks in *Color and Conscience*, is like a squirrel racing in a revolving cage. The squirrel does not realize that if he would stop running, the cage would stop going round. We should welcome a forthright statement from Mayor O'Dwyer on what really was taught in Bohola.

Refugees and housing

When the subject of immigration of European refugees comes up, as often as not one hears the objection that housing is short enough in the country already; the admission of more people would only make the situation worse. Some of our veterans, undoubtedly irritated by their own housing worries, seem particularly sharp on this subject. Yet we wonder if they, or the other critics who use the housing argument, have really weighed all the considerations involved. The number of immigrants recommended for admission comes to only about 100,000 families; that means as many housing units. They would be scattered throughout the country, of set purpose, especially in places where housing problems are not pressing. Some would find shelter for the present with relatives or friends, just as many times that number of veterans' families now do. Others could live in some of the temporary housing units which veterans not unreasonably dislike. Even these are better than what the refugees would go back to in Europe. All in all, the pressure upon housing should be negligible, even if felt at all. The argument against immigration because of the housing situation at best seems coincidental. Weightier values demand consideration, chief among them being the human rights and dignity which are imperiled when we resort to forced repatriation of bona fide refugees, just to avoid inconvenience to ourselves. One would think that veterans in particular, knowing, as they do, the evils of war, would stretch a friendly hand to its victims. In their resolution on the subject, the Catholic War Veterans take a step in the right direction:

We hereby urge our Government through all proper agencies to encourage, cooperate with and make effective at the earliest possible date a program for the welcome to our shores of at least 300,000 displaced persons, with emphasis on the desirability of bringing to our land whole families.

We do not deny that the housing of immigrants presents a real problem. But examination shows it smaller than imagined. Christian charity and a sense of fair play remove it altogether.

UMT for Selective Service?

The President's message to Congress on March 3 urging that "no extension of Selective Service at this time be made," is looked upon by knowing observers as the opening gun in the coming battle for universal military training. Probably it is. Certainly President Truman has been busy arranging his forces. First was the appoint-

ment of his Advisory Commission on Universal Military Training, well weighted with declared proponents of UMT. More recently widespread propaganda has been whipped up for the UMT experiment with enlisted men at Camp Knox, Kentucky, which is supposed to show the parents of the country that universal military training for 'teen-agers is good, clean American sport and not dangerous to morals and democratic ways of thinking and acting. And of course the undercurrent of thought in the message terminating Selective Service is that as up to the present the alternative of the draft provided the necessary psychological incentive to voluntary enlistments, so now UMT would have to become that alternative in order to keep the Army and Navy at their required strengths. Why drag the Navy into the business? Its recruiting program has never needed a psychological alternative to bolster it. Nor does it need one now. As much as unification of Services, there is needed a sound voluntary recruitment plan for all the Services based on high professional standards and correspondingly high rewards. It would be statesmanlike for the War Department to study the possibilities of such a plan as an alternative to this eternally tiresome talk of our future and the future of the United Nations depending on universal military training. The good faith of the Army will be at stake in the months ahead when it will be forced to "sell" enlistment in the Army on the Army's own merits.

Viet Nam

News from Viet Nam, that long, narrow S-shaped country which looks across the China Sea to the Philippines, is rather scrappy and none too satisfactory. Years of discontent with the French colonial administration were climaxed by the unhappy collaboration of the administration with the Japanese during the years of France's eclipse. After liberation, it was obvious that a new and better order must be established. France agreed on March 6, 1946 to recognize the freedom of Viet Nam and to hold a referendum in Cochinchina, the southernmost part of the Viet Nam territory, to see whether it would join Viet Nam or become another independent state. The Viet Nameese claim that the French intended to rig the referendum and to exclude Viet Nam from the supervision of the voting. In June, 1946 the Autonomous Republic of Cochinchina was established. (Its President committed suicide in November, declaring, it is said, that he had "been asked to play a farce.") At the present moment fighting between the French and Viet Nameese is going on; and to judge from the strength of French forces deployed, they are having none too easy a time. Charges of communistic influence have been made by Admiral D'Argenlieu, the former colonial administrator. It is true that President Minh took a course in revolution at Moscow some twenty years ago; and it is certain that the Communists will be aboard the Viet Nam bandwagon. On the other hand, in November, 1945 the four native Viet Nameese bishops made a decisive statement in favor of independence; and Viet Minh, the independence party, seems to represent a

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cross-section of public opinion, including Catholic opinion. The question facing France, as it has faced Britain, is that of liquidating the responsibilities of empire in a fashion consistent with human dignity and freedom. In the present state of the world, when the home countries are so badly shaken, the peripheries of empire feel the surge of independence. France cannot afford, any more than Britain, to waste its resources in dragooning reluctant dependencies. The future strength of France overseas will better be secured by free and friendly nations than by colonies that will see in France's necessity their own opportunity.

Karl Jaspers on Nuremberg trials

The first great postwar work, it is believed, published by any leading German thinker on War Guilt (*Die Schuldfrage*) is that by the eminent Heidelberg philosopher, Karl Jaspers. The *Notre Dame Lawyer* (U. of Notre Dame) in its January, 1947, issue offers a translation of Dr. Jaspers' judgment on the Nuremberg trials, taken from his book. He repudiates a wholesale condemnation of the trial and an attitude of "offended aggressiveness":

The trial, as a new attempt to promote order in the world, does not lose its meaning even if it cannot yet base itself upon a legal world order, but is still necessarily handicapped by political considerations. . . . It purports for the first time in history and for all the future to interpret a war as a crime and to reveal the consequences of it. . . . Many objections may yet be made to what is happening in Nuremberg. Nuremberg is, nevertheless, a herald—albeit still weak and somewhat doubtful—of the new world order of whose necessity man is becoming aware. . . . This new world order is, to be sure, not imminent—on the contrary, in the path of its realization stand gigantic conflicts and immeasurable dangers of war. But to thinking humanity it has appeared as something attainable, like the barely discernible light of the coming dawn upon the horizon.

It is interesting to note that many of Jaspers' views coincide, substantially, with those expressed by Father Gustav Gundlach, S.J., in his "Moral Estimate of Nuremberg" (*AMERICA*, Nov. 9, 1946). A similar line of reasoning is pursued by Prof. Herbert Wechsler, of Columbia University, in the *Political Science Quarterly* for March, 1947. If we succeed in "building a world of just law," says Dr. Wechsler, "Nuremberg will stand as a cornerstone in the house of peace. If we fail, we shall hear from the German ruins an attack on the Nuremberg judgment as the second 'diktat' of Versailles; and . . . we may have no sufficient answer."

Revolt against Reid Robinson

As a result of an election last fall Reid Robinson, pro-communist head of the International Union of Mine, Mill and Smelter Workers (CIO), retained his valuable and important office by a fairly close margin; but last week labor people were wondering just how valuable and important the office would continue to be. For the past several years this organization has been rife with dissatisfaction, and last year's convention at Cleveland, to-

gether with the election which followed, served only to deepen the discontent. Charges that Robinson had stolen the election were strengthened last month by release of a minority report of the elections committee, which claimed widespread evidence of fraud and declared that the opposition candidate, James J. Leary, had actually been elected. The upshot of this was a secessionist movement which by last week had attained alarming proportions. In New York City on March 8 delegates from forty-six seceding locals, said to represent 25,000 members in nine States, convened to establish the Provisional Metalworkers Council. In justification of their action the leaders of the revolt charged that "the history of the present rulers of the Mine, Mill and Smelter Workers is a history of repeated injuries and usurpation, all having a direct object, the establishment of an absolute communist tyranny over these local unions." Disclaiming any disloyalty to the CIO, the Provisional Metalworkers Council is presently seeking to affiliate with some non-communist CIO international, preferably the Steelworkers or the Shipbuilders. To critical suggestions that the secessionists should have remained in Mine, Mill and Smelter and continued their fight for democracy there, the leaders reply that the situation is hopeless. But a last-minute report that Robinson has resigned and that CIO President Philip Murray may appoint an administrator indicates that the situation is not as hopeless as the rebels believed.

Czech-Polish friendship treaty

Fanfare and impressive ceremonies marked the signing of a treaty of friendship and mutual assistance between Czechoslovakia and Poland last week. Signed virtually on the eve of the Moscow Conference, the pact binds the two countries into a common front against a resurgent Germany, their age-old mutual enemy. The presence in Warsaw of Klement Gottwald and Jan Masaryk, Premier and Foreign Minister of Czechoslovakia respectively, indicates the importance attached to the treaty by Czechoslovakia, which for a long time has had unsettled relations with the Poles over the Teschen area. For almost two years the Czech and Poles tried to come to a working agreement on the touchy problem, but to no avail. Only a few days ago the new Polish Premier, Joseph Cyrankiewicz, fresh from Moscow consultations, extended an official invitation to the Czech leaders to come to Warsaw and sign a treaty. Apparently Moscow needs a solidified front among her satellites if she is to face with a "strong hand" her contesting partners in the solution of the German problem. Thus word went out to Warsaw and Prague to sign a pact of friendship in a hurry. By liquidating officially the old Czech-Polish antagonism, the Soviets are in a position to show that they are backed by both Czechoslovakia and Poland, the two Slav nations directly interested in Germany's future. To achieve this "unanimity," the Russians would readily sacrifice any part of German territory now under Polish occupation. For instance, the Warsaw communist *Głos Ludu* ("The Voice of the People") hinted that the Czechs will receive special privileges on the Oder River.

Furthermore, Poles may even offer the Czechs free zones in the port of Stettin in return for iron ore, machinery and other commodities vitally needed in Poland.

Aftermath of New Jersey bus decision

The U. S. Supreme Court has just denied the petition of the appellant in the New Jersey bus-transportation case for a rehearing. Basing his plea on the fact that the school board of Ewing Township, N. J. authorized reimbursement of parents whose children attended public and Catholic schools, the appellant alleged that the precise designation of Catholic schools violated the First Amendment. But the prevailing opinion of the Supreme Court had already disposed of that sophistry when it stated:

Although the township resolution authorized reimbursement only for parents of public and Catholic school pupils, appellant does not allege, nor is there anything in the record which would offer the slightest support to an allegation, that there were any children in the township who attended or would have attended, but for want of transportation, any but public and Catholic schools.

And so the case is closed—not without some stirrings of discontent among Protestants generally and a few hurricanes of fury in such organs as the *Churchman* and the *Christian Century* because the Supreme Court in upholding the civil rights of Catholics disagreed with their glosses on the First Amendment. But it is no compliment to the good sense and fairness of Protestants to say, as people are saying, that the New Jersey decision has set in motion a huge wave of anti-Catholic feeling among them. It is our belief that the Washington correspondent of the *Religious News Service* was both nearer the truth and fairer to Protestants when he shrewdly questioned whether the Protestant body as a whole was as hot and bothered over the New Jersey bus decision as were a few Protestant clericals who consistently make the headlines and, it might be added, consistently display a strong dislike of the Catholic Church.

AFL blasts Perón

If by inviting American labor leaders to Argentina President Juan Perón hoped to strengthen his hand in inter-American politics, his expectations have been rudely shattered. The AFL Committee on International Labor, after studying the report of the U. S. labor delegation to Buenos Aires, issued a sharp statement on March 10 which contained the following recommendations:

1. That no collaboration is possible with the Argentine Confederation of Labor as at present constituted, because it is not a free instrument of the workers but has become a political arm of the Government.
2. That the free labor movements of the world should do everything possible to encourage those independent trade unions in Argentina which are resisting dictatorial efforts of the Perón Government to place them under subjection and Government control.

However distasteful these conclusions may be, they are amply justified by the testimony of the visiting AFL and

Railroad Brotherhood leaders. Almost from the moment of their arrival, when they were made the victims of a shoddy trick, it was obvious that Perón counted on making political capital of their trip and had no intention of encouraging an impartial study of labor conditions in Argentina. On arriving at a reception at the Department of Labor and Welfare, the visitors were invited to shed their coats. It being a hot and humid day they did so, interpreting the invitation as a courteous gesture. The next day the papers carried pictures of the labor leaders *sans* coats, and only then did they learn that the removal of one's coat in public is a sign of support for Perón, who calls himself the champion of the "*descamisados*," or shirtless ones. On the more ominous side, in the course of their visit Louis F. Gay, General Secretary of the Argentine Confederation of Labor, who received them sincerely, disappeared from sight and has not been heard of since. Whatever else may be said of Perón, it is obvious that his attitude toward the right of free association is in open conflict with Catholic teaching on the subject.

Court backs foremen

The four-year long fight of the Foremen's Association of America, an independent union, to secure the protection of the Wagner Act for supervisory employees ended triumphantly last week when the Supreme Court held, in the Packard Motor Car case, that "these foremen are employees, both in the most technical sense at common law as well as in common acceptance of the term." The Court arrived at this decision by the narrowest possible margin—the vote was 5 to 4—and the majority opinion, oddly enough, was written by "conservative" Justice Jackson, while Justice Douglas, a pillar of the "liberal" bloc, contributed a strong dissent. Justice Jackson's reasoning, wrote Judge Douglas, "lends the sanctions of the Federal law to unionization at all levels of the industrial hierarchy," and he pointed out that if some day a group of corporation vice presidents should apply for recognition as a bargaining agent, the Court could scarcely turn them down. The learned Judge has a point there, and if corporations develop to the stage where a firm like United States Steel has 9,000 vice presidents, as it already has 9,000 foremen, the VP's will probably organize a union and claim the protection of whatever is left of the Wagner Act when the present Congress has finished with it. Meanwhile foremen are not judged to be "in the front line of management"; if they choose to form an independent union for purposes of collective bargaining, they will enjoy the protection of the law of the land. The related question, whether foremen may join a union of production workers, was not before the Court and remains in dispute. It is quite probable that Congress may settle that dispute, and render academic the Court's decision in the Packard case, by amending the Wagner Act so as to exclude supervisory employees from its scope. In that event foremen will have no choice except to engage in economic warfare, as did other workers before them, to vindicate their moral right to organize.

Washington Front

It is more and more apparent what mischief is caused by the incurable sporting instinct that leads our newspapermen to describe every public event in terms of a game. At the United Nations, Russia always "wins" or "is beaten." No wonder Gromyko, entering into the spirit of the thing, always comes out slugging. In the Senate, the latest to suffer from this sort of thing are Senators Taft and Vandenberg. Aware that these two gentlemen are prospective candidates for the Presidential nomination, the newspapers of the country have been keeping score on them.

It now appears that both of them have taken alarm. Nobody could accuse either of them of putting his personal fortunes ahead of the good of the country; they have both often demonstrated that they do not, and to avoid any political clash between them, they tacitly agreed to keep their interests apart: Taft taking domestic affairs, Vandenberg foreign affairs. But even that did not stop reporters from seeing a race between them, breathlessly recounting which of them was ahead of the other at any given time. The situation might have been disastrous to the country if not stopped.

The incident, however, brings into relief a fact which

has gone publicly unnoticed too long: domestic affairs and foreign relations are inextricably intermingled. What Vandenberg succeeded in getting done on the international field might easily be nullified by what Taft got done at home, and vice versa. It was inevitable that Taft should closely scrutinize what Vandenberg was doing, because that might easily make impossible what he himself wanted to do. And it is equally certain that Vandenberg would be critical of some of Taft's activities, for instance on the budget and labor.

But Taft and Vandenberg are just a parable of a larger reality. One thing that was clear in Europe last fall was the concern felt there about the United States: not, as is supposed, that we might pull out of there, but that we might have an economic collapse at home. A serious labor stoppage, a boom followed by a bust (everywhere considered typical of this country), a wave of economy that might slow the wheels of commerce to a halt, a tariff war, any or all of these things are a nightmare to Europe. And we now see that it is precisely some, if not all, of these that are seriously in the making.

What we do not, perhaps, see so clearly as Europe does is that any serious economic dislocation here means absolute disaster there, so closely is the rest of the world dependent on the dollar. The result is that our paramount duty in all legislation is to scrutinize it closely for its possible effects on the world. It looks as if Senate leaders are just seeing the light.

WILFRID PARSONS

Underscorings

An interesting study of the legislative record of "Catholics in the 79th Congress," in the December 1946 *American Catholic Sociological Review*, contained these figures: there were 88 Catholic members of the 79th Congress—11 senators and 77 representatives. Thus 11.5 per cent of the 96 senators and 17.5 per cent of the 435 members of the House were Catholic. Accepting the estimate of 24 million Catholics, or 17 per cent of the 140 million U. S. population, our representation in Congress was about what it should have been. All of the Catholic senators and 66 (87.5 per cent) of the Catholic representatives belonged to the Democratic party. Both the Democratic and the Republican floor leaders were Catholics, and 11 Catholics were chairmen of Congressional committees. Thirty-three of the 77 Catholic members of the House and 3 of the 11 Catholic senators are not members of the 80th Congress.

► A provincial theological seminary, serving the Archdiocese of Detroit and the Michigan dioceses of Grand Rapids, Marquette, Lansing and Saginaw, will be built on a 186-acre estate in suburban Plymouth. It will be known as St. John's Theological Seminary.

► The Holy Father has named Msgr. Thomas J. McDonough, Chancellor of the Diocese of St. Augustine, to be

Titular Bishop of Thaenae and Auxiliary to Bishop Joseph P. Hurley of St. Augustine. . . . Archbishop Cushing of Boston and Basil O'Connor have received this year's Msgr. John A. Ryan Human Rights Awards. . . . The Pope Leo XIII Award of the Sheil School of Social Studies will be given to Senator Robert F. Wagner of New York on April 17.

► Converts turn up in strange places. Lt. Bobbie Joe Cavnar, who became a Catholic in 1942, was a pilot of the plane that rescued eleven men marooned in Greenland; *Today*, ably edited CISCA tabloid, tells (in its mid-February issue) of noted Negro convert Ralph Metcalf, Marquette U. graduate, Olympic winner, USO director, Hoey interracial medalist and leading member of the Chicago Mayor's Commission on Human Relations; and Clare Boothe Luce's remarkable apologia of her conversion to Catholicism is running in February-March-April *McCall's*.

► The centenary of the Brothers of the Sacred Heart in the U. S. will be celebrated at Mobile, Ala., on April 23 and 24. The Brothers conduct 23 high schools (enrolling 10,000 boys), principally in the South, where their educational work is of immense value to the Church.

► "Theology for Laymen" courses are conducted in several Catholic universities, e.g. Catholic University and University of Scranton. Text of the course this year at Catholic University is Karl Adam's *The Spirit of Catholicism*. Recently a course of Theology for Laywomen was begun at the University of Scranton.

A. P. F.

Editorials

Crisis in foreign policy

The American public is candidly invited to study the implications of President Truman's \$400-million loan to Greece and Turkey. This proposal for a frankly political loan to affect the internal regime of these countries is a serious one. Mr. Truman has not attempted to conceal its gravity, and the Congress by its sympathetic but guarded first comments has hinted that in the final analysis the people must decide where to go from here.

For one aspect of the President's proposal there is immediate and emphatic support. This is the open abandoning of the policy of taking the Soviet promises at their face value and of doing nothing to repress the dynamic drive of totalitarianism into the heart of Europe. Militant minorities led by Communists have engaged in terroristic activities to impose upon free peoples a government and way of life they do not want. We fought this last war, said the President before a sober Congress last Wednesday, to oppose such coercion and political infiltration, and we shall continue to oppose totalitarian movements of direct and indirect aggression. If friendship with the Soviet Union involves betrayal of our American ideals, he implied, then we are prepared to sacrifice that friendship. Appeasement is at an end.

The other side of the President's proposal will involve serious debate and clear-cut decisions not only now but later, too. Unfortunately the termination of appeasement cannot be separated from this second issue, much as we'd like to do so. And in studying the second phase of the new policy we come to understand some reasons why our Government has not hitherto "stood up to Russia."

The new policy whose approval is asked by Mr. Truman may in the long run amount to our taking over many world responsibilities which have in the past been borne by Great Britain. Are the American people ready and willing to take up such a burden? It is true that for the moment we are planning merely to supervise the internal reconstruction of two states in the Middle East. But if the Truman address means that we are to oppose Soviet infiltration wherever it occurs, the unavoidable extent of our commitments is apparent. Our purpose, says the President, is *primarily* to bring financial and economic relief to these countries. But he asks for authority to send military as well as civilian supervisors into these countries.

Why should the United States take on itself the burden of world responsibility? The answer to that is easy. Our security depends on it. Great Britain by its own confession is unable to perform its former role in world politics. And the United States is not going to stand by while Soviet expansionism gets its second wind. The question to be asked is what price the American people

are willing to pay to stop that expansionism? We believe that the people are willing to pay the necessary price for the defense of their ideals and the fulfillment of their responsibilities, once the problem has been frankly laid before them. The Europeans have a strange idea that we are not willing to pay for our convictions and we have undoubtedly given some foundation for that belief in the past. Our abiding decision in the total issue presented to Congress by Mr. Truman on March 12 will help to show they are wrong and strengthen the hopes and courage of those millions who have been fighting a losing battle against the determined and ruthless encroachments of the militant minorities spoken of by the President.

We shall be doing a far greater service to the United Nations by this concrete example of standing up for the principles of the Organization than we would through a direct appeal to Lake Success. When the men in the Kremlin realize that their new alternative is to face a determined and unappealing United States at every point of friction abroad or to act the respectable world citizen, it may surprise many to see how well the United Nations functions. But there can be only one reply to the question: shall we assume the burden? Congress and nation alike must give an affirmative answer.

Frankness at Muenster

One of the best ways of coming to grips with the German problem is by face-to-face interchange of opinion. We are not going to get very far with the democratization of Germany so long as we apply the very undemocratic process of pouring reform doctrine down the throats of the Germans without awaiting, or inviting any spontaneous reactions.

Such an uninhibited expression of views took place recently between British and Germans who met in January at Muenster in the British zone for the International Christian Student Conference. A report of this meeting appears in the February issue of the *Sword*, organ of the *Sword of the Spirit*.

The Germans complained that though so many of them had resisted Hitler and even prayed for military defeat as a means of liberation, the Allies lumped all of them together as "you Germans." The British claim to have fought for Christian values and yet retain tens of thousands of prisoners of war and expel German families from their homes to make room for families of British occupation troops. It was impossible to get rid of Hitler after 1933 and no one from the outside helped them before that date.

For their part, the British, notably A. C. F. Beales, said that Germany was occupied for only two years, while other countries had had Hitler for six or seven.

The Germans were not lifting a finger to help themselves today. As for the so-called German resistance, Englishmen only knew that they had to go to great sacrifice to eradicate Hitler and they found the Christian Germans on Hitler's side, in his army. Germany is sorry not that she started the war but that she lost it. When were the Germans going to show that they have any pity or regret for what was done in their names?

This is real "slugging," as we would say. It could take place with constructive results only where there exists a fundamental bond of union, as there was at Muenster among Christians, most of them Catholics. Yet until these basic viewpoints can be brought out and discussed bilaterally, we have only scratched the surface.

U. S. vs. John L. Lewis

One day last October John L. Lewis, President of the United Mine Workers, demanded the reopening of the wage and hour clauses of his contract with the U. S. Government. Secretary of the Interior Krug, who signed for the Government, replied that the contract was valid for the duration of Federal operation of the mines. A few days later, influenced probably by political considerations, he agreed to sit down with Mr. Lewis, but it quickly became evident that the Secretary was standing by his statement of October 28 and would listen to no talk of wages and hours. The meetings dragged on until finally, on November 15, Mr. Lewis declared the contract "terminated" as of November 20.

Three days later, on the Government's petition, Federal Judge T. Alan Goldsborough issued a restraining order requiring Lewis to suspend his "termination" notice. The mine chief ignored the injunction and on November 20 the strike began. A day later the Court cited Lewis for contempt, and, following a dramatic trial, found him guilty. The Court assessed fines of \$10,000 against Lewis and \$3,500,000 against the union. Following an appeal the case went to the Supreme Court.

The Supreme Court had to decide three questions: 1) did Judge Goldsborough violate the Clayton and Norris-LaGuardia Acts, which restrict the use of injunctions in industrial disputes, in issuing the temporary restraining order on November 18; 2) did the proceedings support judgments for both criminal and civil contempt; 3) were the fines levied arbitrary and excessive?

On March 6 the great decision in the case of *U. S. vs. United Mine Workers* was handed down. It made banner headlines throughout the nation; it was bigger news than the United Nations, the Moscow Conference and the crackup of the British Empire all put together.

With respect to the jurisdiction of Judge Goldsborough, the Court ruled, 5-4, that the Clayton and Norris-LaGuardia Acts do not apply to the Government in dealing with its own employees. By a 7-2 margin it upheld the conviction of Lewis and the United Mine Workers for contempt. It denied that the fine of \$10,000 imposed on Lewis was excessive, but conceded that the record did not warrant an unconditional \$3,500,000 fine against the union. This figure the Court reduced to \$700,000, but

stipulated that payment of the remainder would be conditional on compliance with the Court's order.

It is much easier, of course, to agree with the Court's decision upholding the conviction for contempt than it is to approve the restriction on the Clayton and Norris-LaGuardia Acts. With Chief Justice Vinson we readily agree that the lower court, even if it lacked jurisdiction in the case, had the right to issue a temporary injunction until it could determine the extent of its authority, and Mr. Lewis, out of proper respect for the judicial process, was bound to obey. However, though we were inclined to believe, even before the Court's decision, that neither the Clayton Act nor the Norris-LaGuardia Act were intended to apply to the Government in its relations to its employees—an opinion since confirmed by Mr. LaGuardia, who approved the decision of the Court—we cannot be very happy over the prospect that now opens before us. As Justice Murphy pointed out in his dissenting opinion, it has become possible for the Government, using some wartime or emergency power, to break any strike simply by seizing the property involved. In the hands of the wrong kind of people, such power might easily be used to destroy free unions, and probably private property as well. Thus the decision in the Lewis case dramatizes one of the most difficult problems facing our democracy: how to restrict warfare between labor and management without at the same time destroying their liberties.

Catholics and Federal aid

The charge made by John L. Childs at the Atlantic City meeting of the American Association of School Administrators (powerful policy-making body of the NEA), that the Catholic Church was obstructing passage of a Federal aid bill and thereby weakening the nation's public school system, is neither new nor true.

Dr. Childs, was repeating an old, old NEA speech. Catholics, you know, have created a "second system" of schools. It is daring and dangerous for a "minority" to take the position that unless its demands are met it "will unite with reactionary and financially selfish groups to block Federal support for the public schools." And, of course, Dr. Childs, knows that "many devout Catholics"—who send their children to public schools—are "profoundly disturbed" about this reactionary Catholic position and "would be happy were their church to put its strength behind the public school movement." If the Church doesn't, "if these sectarian pressures continue, serious religious cleavages may come to divide and embitter the American people."

All this is being shouted once more from NEA house-tops because circumstances seem to dispose the populace to listen. Teachers all over the country are demanding more pay. The assumption is that they won't get it unless the Federal Government gives it to them. Therefore Federal aid is a must, and the Federal aid the NEA wants is in the current Taft bill. No matter that the Taft bill would do little to increase teachers' salaries; that it discriminates against a child for attending a Catholic school; that other Federal-aid bills are both more directly aimed

at solving the teacher crisis and more equitable to all the nation's children. No matter: please, please, Mr. Catholic, forget all this and don't obstruct the Taft bill. Haven't you just won a Supreme Court decision in the New Jersey bus case? Can't you be satisfied with that and let the public schools speak of victory too?

Now, Catholics want amity and peace as much as other people. They are not opposed to sound Federal aid. Witness their support of the GI Bill, the Lanham Act, the National School Lunch Act, the Mead Surplus Property Act. What Catholics won't do is to purchase peace at the price of compromise with principle. They won't barter one right for another. They believe that if the GI Bill and the Mead, Lanham and Lunch acts were sound pieces of legislation, then the Taft bill isn't; for the Taft bill is drawn on a contrary principle. It equivalently puts non-public schools in quarantine, out of American bounds. It makes them out to be a "second system," not really a basis of our democracy, not really performing, with the public schools, the public function of preparing American youth for responsible citizenship. True, the Supreme Court said these non-public schools cannot be completely outlawed, but they can be rendered second-class, they can be granted no more than toleration and denied any part of the people's taxes; and this can be done by loudly and insistently invoking the principle of separation of Church and State and, if necessary, by threatening an anti-Catholic campaign.

By contradicting the principles of equity inherent in all Federal-aid legislation so far enacted, the Taft bill—and any other bill modeled on it—invites defeat. Opposition to such bills is not obstructionist; it is dedication to a precious principle. The obstructionists are Mr. Taft and the NEA who would rather see the public schools closed than concede a penny to Catholic schools.

Nationalization and free enterprise

Nationalization and the trend toward collectivization are today world-wide phenomena. But few countries of Europe and elsewhere have not had recourse to them in greater or less degree. Only the economies of the United States, Canada, and to a lesser extent of other American countries may be said to rest on a fundamentally free-enterprise basis. Despite the widely-heralded superiority of the American system, the world grows progressively collectivist. The only question which apparently remains is to what extent and under whose auspices.

Communism alone does not merit all the blame. Expansive as it is, the Kremlin's economic orbit has definite limits. Yet the trend toward collectivization exceeds those limits, a fact not attributable solely to communist agitators. In reality some advocates of extended governmental activity are among the most bitter foes of Stalinism and the communism espoused by the Russian rulers.

In Russia, of course, and in her incorporated Soviet socialist republics, the trend toward collectivization

shows itself in almost universal state ownership and operation of industry. Private enterprise, where allowed at all, exists only to an extent insufficient to influence the national economy. In the countries directly within the Soviet orbit, wide-scale nationalization of industry, coupled with the breaking up of remaining large estates, is taken for granted. Hungary, for example, has well advanced along the road of nationalization, with the previously existing concentration of wealth, particularly of land, acting as an incentive to rigorous action.

In Czechoslovakia and Poland, the ultimate pattern has not yet emerged, and while nationalization of more basic industries appears inevitable, the areas reserved to private enterprise may be larger than at first imagined. The critical situation in the Balkans, where the heavy rural population is generally poor and industry underdeveloped, has led almost inevitably to marked government intervention in economic life, with the future of private enterprise exceedingly doubtful. Norway appears in much the same position, while Sweden witnesses a battle between strong government control and the entrenched cooperative movement.

The broad outlines of Britain's economic program are well enough known to most Americans, although few appreciate the acuteness of the situation which occasioned the present program. Nor do many realize how difficult the British find the task of delimiting the respective areas for private and governmental enterprise. In France the problem somewhat resembles that of Britain, although political disputes, the decay of public morale and the more comprehensive nature of the nationalization program have unduly complicated matters. The Low Countries have their own problems in the matter of government control, and Belgium in particular is torn between opposing tendencies.

What seems particularly difficult for some champions of Spain to realize is that the Spanish Government has numerous economic controls, much more rigorous than anything we Americans have known and similar in many ways to those of previously mentioned countries. Contemporary Spain, like Argentina, is but another example of the fact that opponents of Stalinism are not necessarily defenders of the American way or of freedom.

The lessons of the world economic picture should be evident. Predominant of course, is the fact that time runs out wherein the United States can exert economic leadership. The absolutely essential conditions for maintenance of that leadership are the ironing out of our industrial strife domestically and the positive encouragement of industrial development and free trade under private auspices abroad. The former is no easy task, for it brings up ideological problems which do not even admit of exposition within this narrow space. The latter question of world development and free trade is at least being partially met by our evolving foreign economic policy.

What will be the final fate of private enterprise we cannot see at this time. For the present the worst enemies of a reasonable solution of the conflict between individualistic and collectivistic tendencies are those who see nothing but black and white, and ignore the shades between.

Our responsibilities toward Europe

Goetz A. Briefs

Goetz A. Briefs, Professor of labor economics at Georgetown University, continues the series of articles on international trade. Prof. Briefs has taught at the Universities of Freiburg, Würzburg, Berlin and Catholic University of America. He has given summer courses at Vienna, Berne and Salzburg.

Europe, the matrix of western civilization, is in danger of turning spiritually and culturally into what she is geographically: a peninsula of the Asiatic land-mass. Yesterday the mistress of a far-flung global empire, she is now impoverished beyond measure, torn asunder by internal strife. Large regions have been practically surrendered to an eastern despotism; other regions are being softened up for the same fate. In desperation, the eyes of free Europe are turned across the Atlantic.

The western hemisphere finds itself at the cross-roads of a grave decision. If we fail Europe by offering too little and too late, then in all probability social collapse, political anarchy and, finally, transformation into a Russian satrapy will be the end of a once proud civilization. In her present state, Europe is unable to save herself by her own strength. Hunger, starvation, cold, lack of the most elementary requisites of life, totally insufficient housing and clothing—all this, in conjunction with traditional nationalist and social antagonisms, deprive her of the means and the stamina required to meet her situation.

A whole continent of Europe's population cannot be put on charity and relief. Cooperation of the European nations is needed. Of course, there is common agreement that the first round of the dramatic struggle to save the continent has to go to charity and relief. Hence the UNRRA, hence the many relief organizations, hence the generous settlement accorded by the United States to lend-lease debts, and the equally generous terms of the British loan and of loans to other countries. The field for relief indeed is vast; a good deal of it could be covered by shipping lots of things which, by American standards and consumption habits, are simply considered refuse.

Charity and relief should not be measured in short-term costs; they have in the long-run view tremendous economic, political, and therefore fiscal, implications. To quote a letter to the editor of the *New York Times Magazine* (Feb. 16, 1947): "What can we expect of a nation in the heart of Europe that is being starved, miserably housed and freezing? Hatred, increasing antagonism and abhorrence of our principles." It is still true what Bishop von Ketteler, about 100 years ago, remarked with regard to the religious and moral indoctrination of starving and miserable workers: Feed them decently first, otherwise they are not amenable to the truth of the gospel and to the moral principles of christianity. A good deal of the hatred, of the vengeful feelings, of the apathy among European nations and social groups, has its roots in hunger, wretchedness and misery. What we pay in charity and relief we need not pay in armament bills and, possibly, lives.

To be sure, there are European countries able to do

most or at least a great deal of their own rehabilitation, perhaps with some "marginal" assistance. The Scandinavian nations, Holland, Belgium, Czechoslovakia, belong in this category. It is different with the rest of Europe. For the liberated countries the UNRRA easily disposed of practically \$3,500,000,000 (including freight—a big item). At present, with the organization winding up, there are about \$600 million left for disposal. These sums, large as they are, actually mean only a small beginning of the over-all task. The seven countries drawing major assistance from UNRRA, lost, for example, two and half million horses and mules; UNRRA could replace only 173,000. These countries lost about eleven million head of cattle: UNRRA has replaced 50,000. These figures indicate the limits drawn even to a huge government-supported organization, which caters only to the most urgent needs of "liberated" countries. A recent editorial in the *New York Times* (Feb. 4, 1947) appealed for help to Europe: "A few hundred million dollars invested now may enable us to cut billions of dollars of some future year's defense budget." A few hundred million dollars will not, indeed, save Europe; but even billions, invested today in charity and relief and in long-term capital investments, will be cheap compared with what will be demanded from us if Europe disappears from the western orbit and becomes a part of the Soviet-dominated world.

In the reconstruction of Europe the central-European regions play a decisive rôle, partly because of their location, partly because of their population density, partly because of their economic potentialities. The afore-mentioned editorial remarked: "The economy of Germany and Austria has been wrecked by Allied occupational policies." The agricultural surplus-regions of the German East are also economically behind the iron curtain, but the larger part of their population has been shifted to the over-crowded western zones of occupation. Unfortunately this was done with our approval. As a result of these and other forced population shifts the food balance of Europe is destroyed, for such shifts always carry with them reduction in output. Everybody should have foreseen that such a result would follow upon the radical changes which were enforced or tolerated in the last months of the war and just after the armistice.

Now, relief is not enough. The rational political and economic order of Europe is either gone or about to go. The nations there try their hands at political and economic reconstruction along new lines. The pattern is set in vague outline: shall we turn toward a totalitarian form—just to save our lives—or shall we preserve that degree of personal freedom and rights which circumstances allow? Nobody in Europe is profoundly concerned about economic liberalism, capitalism, free enter-

prise. At best they seek a middle road between communism and economic liberalism. To strengthen the latter trend and to keep it from drifting too far toward totalitarianism, a number of international institutions have been built up. There is the Monetary Fund, designed to establish new exchange rates and to provide sufficient exchange for the member nations of the fund. There is the International Bank for Reconstruction and Development to provide loans not available in the private capital market. There are the Export-Import Bank, the Food and Agriculture Organization. There is the International Trade Organization.

All in all this is an impressive array of organizations, testifying to international solidarity and showing that some advance has been achieved. Let us not forget, however, that such institutions are mere mechanisms, and, as such, neutral: apt for both good and evil uses. Without a spirit of genuine solidarity the whole machinery could become worse than inoperative. It could be turned into a means to sabotage international cooperation, to shift unwelcome responsibilities, to conceal isolationist trends; in short, to cover up the chaos it is called to cure. It would not be for the first time in history that organization as such had to make up for ineffective will and the capacity to deal adequately with underlying problems.

Over the whole world, most devastatingly over Europe, hovers the shade of political insecurity. It has its roots partly in the jockeying for power of the nations, partly in the hybrid of expansionist urges and existential-insecurity feeling so characteristic of all totalitarianism, partly in the destruction of the traditional political and social structures of the individual nations as a result of dictatorships and war.

About a century ago, Donoso Cortes foresaw—like Jakob Burckhardt—that the time would come when the rulers would no longer know how to rule nor their people how to obey. The agony of Europe is the agony of a mass-age. An orgy of racial and national antagonism arising from misery and existential fear stampedes the peoples of Europe—it cuts across an orgy of social antagonisms. The result is a veritable *danse macabre*. Nations torn by inner strife, undermined by fifth columns and hunger, covet a piece of land from neighbor nations that lie prostrate, and even “liberated” nations are not safe from being scavenged. Feelings of revenge and hatred are carelessly provoked by the claim to a few villages in the mountains somewhere because of their strategic position, as well as by the claim to whole provinces clearly belonging to other nations. And all that in the face of common disaster. It is the greatest handicap for the reconstruction of Europe that national borderlines are no longer stable; their flux makes political unrest in Europe perennial. The political void in central Europe is already, and will be more so in times to come, an impediment of those Powers that want to establish Europe as a going concern. That void is, and will be, a trump card and an asset for that Power to which no degree of disintegration and decomposition in Europe is advanced enough.

Hopelessness, in some countries bordering on despair, prevents the nations of Europe today from doing their part in reconstruction. We should not aggravate this hopelessness and despair, either by our deeds or our omissions. But exactly this is being done by those who, for instance, try to get rid of, or make inoperative, or reduce to a shadow, the progressive policy of reciprocal trade agreements, just as by those who close continents, semi-continents and nations to foreign immigrants—as if God had given them an exclusive monopoly on vast and fertile regions of the world.

This hopelessness, in the face of unreasonable barriers to the free transit of peoples and goods, is aggravated by those who keep millions of prisoners of war in slave labor. Hopelessness and despair are spread by those who proclaim the un-Christian and therefore destructive principle of collective guilt. Only one genuine collective guilt exists: the collective guilt of all mankind before God. It betrays indeed the depth of secularism to which our age has sunk that, without a thought, we uncritically transfer theological truths into the secular sphere. We pay the price in a riot of destruction and misery.

Occasionally it is said that the western world has so little to offer to oppose the lure of communism to European nations. This is both an amazing and revealing statement. To the extent that hunger and starvation weigh the scales in favor of communism it is within the reach of the western hemisphere to counteract the lures of communism or, at least, to take the sharp edge off it. Relief and generous economic aid are important weapons of defense at our disposal. But we had better use them in time.

It may unfortunately be true that, under present European conditions, democracy is no match for the lures of communism. But political democracy as such is not all we have to offer. This country glories in being a Christian nation, as do all the nations of the western hemisphere, and beyond. Why not place the emphasis on the common Christian tradition and heritage? Are the responsible statesmen perhaps not so sure that they represent Christian peoples and proceed on Christian principles? Or are they afraid not to find sufficient response among European nations to a Christian antidote for communism? But that would be to underrate heavily the reserves of Christianity in Europe—and forsake the best ally.

A mere secular approach to the problem of Europe is not enough. There would be little hope for Europe should we view her problem merely from an economic, political and cultural standpoint. Nor can these standpoints by themselves mobilize that degree of cooperation which we must expect from the peoples of Europe and from their governments. Providence has put both the western hemisphere and the nations of Europe to an acid test by confronting them with a situation apparently beyond a merely human solution. Not “business” or power, but the very fundamentals that built the western world are the issue. Subordinated to these fundamentals and integrated with them, political, economic and cultural approaches may prove successful.

Tell me how are things in Eire

Robert B. Morrissey

Mr. Morrissey, Professor of Physics at Manhattanville College, New York City, upon his return from Ireland was besieged with questions about that country. That inspired the present article, which, we feel, gives a fair and objective picture of how Ireland is facing the postwar era.

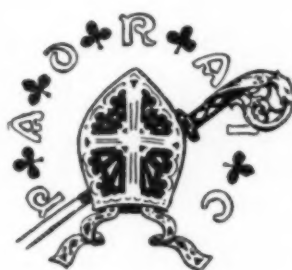
Eire's close proximity to Britain and the Continent makes her food and fuel status a matter of prime concern. Butter, tea, sugar, soap and clothes have been rationed for a long time. But this did not impose any great hardship on the people. There was plenty of good food—bread, milk, meat, potatoes and cabbage—available at relatively reasonable prices. Now, however, following an exceedingly rainy summer, a very wet fall and the worst European winter in a hundred years, the Government has rationed bread and reduced the butter and turf rations. The current British fuel crisis has greatly affected Irish railroads and industrial plants. But the arrival of American coal is expected to ease Eire's plight. Shortages during the next few months may be more severe than at any time since the emergency began in 1939. Yet the Irish will pull through without any serious harm. Moreover, Eire will continue to offer food and shelter to war refugees. She has just shipped a gift of one million pounds of canned kosher beef to the Jews in Palestine. Unfortunately, while Eire's neutrality made the headlines, her generosity has received much less publicity.

For the hungry travelers who have come from the war-torn countries, Eire is an oasis in the desert of European rigors. The first meal at Rineanna or at one of Dublin's fine restaurants, where a delicious steak dinner can be had for about a dollar, impresses even the Americans. No wonder that so many well-to-do English are taking up residence in Eire, and that large numbers of Britishers who can arrange it are spending holidays there. Eire's hotels have been filled for months with war-weary and underfed Britons, Continentals and Northern Irish, who have made reservations weeks in advance. Any hostel that can pass for an inn is filled from May to October. The better hotels generally maintain capacity bookings throughout the year.

Apart from the prosperous tourist business, this influx of visitors has brought about other important consequences. Large numbers of British people have for the first time experienced the warmth of Irish hospitality on Eire's home grounds, and have thus been disabused of many prejudices. The Irish for their part, recalling the tragic famine of just a century ago, when hundreds of thousands of their ancestors were allowed to suffer starvation, have followed the Christian rule of charity. Thus there has been a significant increase in goodwill between the peoples of Britain and Eire. Visitors from the North are returning to the Six Counties with considerably altered views. Those who are not too blinded by bigotry are beginning to see the economic stupidity of the Partition, and to comprehend the complementary roles that the industrial North and the agricultural South could play in a more prosperous and balanced economy.

One must know Eire's historical background in order to appreciate truly the remarkable accomplishments that have been achieved in little more than a generation. The redistribution of farm lands by the Land Commission has effectively abolished the infamous abuses associated with the old landlordism. Increased social services are being more widely provided. The profits from the Irish Hospitals Sweepstakes have been employed to good advantage through the erection of many modern hospitals. Education has made significant gains, particularly at the higher levels. Colleges of the National University at Dublin, Cork and Galway are creditably serving the Nation's needs within their limited means. The Dublin Institute of Advanced Studies, founded in 1940, has already attracted to its staff several leading theoretical physicists, among them, Dr. Erwin Shrodinger, winner of the Nobel Prize.

Although the prices of some staples are generally lower than in the United States, they have advanced more rapidly than wages, and are very much higher than pre-war levels. Most luxury items are higher priced than ours, but wages are considerably lower. Eire's agricultural workers earn about \$12.00 a week. The average worker in Eire cannot purchase the abundance of consumer goods that are found in the homes of American workers. Nor can the Irish workers easily build up savings that would carry them through adverse times or provide nest eggs for young men contemplating marriage.



Thus the poverty, which is sometimes shocking to American visitors, is understandable. Not so obvious, yet of serious consequence, is the high percentage of late marriages. It is estimated that over eighty per cent of the men of Eire between twenty-five and twenty-nine, the most productive

years, are unmarried, compared with thirty per cent here. This is one of the country's gravest problems.

If lacking in material goods, the Irish people are wealthy in things of the spirit. Indeed, one feels that the Holy Trinity, whom the Irish Constitution of 1937 invokes, animates the soul of Eire. Women going to market, children on their way to school and men cycling to work pause in considerable numbers to pay visits to the Blessed Sacrament. In the country, the Angelus stops nearly everyone in his tracks to pray. The Christian spirit is exemplified by the cordial hospitality, the gracious courtesy and the generous charity of the people. It is realized through their whole-hearted belief in the efficacy of prayer and penance. It is demonstrated by the large

numbers of retreatants who go through the gruelling three days at Lough Derg (St. Patrick's "Purgatory"), by the thousands who make the difficult three-mile climb up the rocky slopes of Croagh Patrick (where St. Patrick fasted and prayed for forty days), by the crowds of pilgrims who go to Knock (Eire's Lourdes) and by the multitudes who assist daily at the Holy Sacrifice in the numerous churches and shrines that are found everywhere.

DeValera (*An Taoiseach*) whose party, the Fianna Fáil, holds 78 of the 138 seats in the Dail Eireann, continues to dominate Eire's political life with little or very ineffective opposition from the Fine Gael (which holds 28 seats), Labor, the Farmers and the other independents. The people generally have great faith in "Dev." Many who criticize him for heavy conservatism admit that it has been no easy task to lead Eire safely through the past year. And they are hard put to name a worthy successor to fill his boots. At present the Irish Republican Army is apparently dormant; but a trip through the country gives one the feeling that it would not take much to revive it.

Visiting his native soil this past summer, Boys Town's Monsignor Flanagan stirred up a hornet's nest when he charged that the conditions in some of Eire's reform schools were a disgrace to a Catholic nation. The Minister of Justice and DeValera's very popular paper, the *Irish Press*, removed their soft gloves of welcome and proceeded to apply a public spanking to the author of "There are no bad boys." But the champion of the boys stuck by his guns, and was not without supporters who felt that the charge was made by a responsible person well qualified to speak on prison reforms generally. Now that the smoke has cleared away, some good may come out of the encounter. Constructive prison reforms are conceivable in Eire as elsewhere; and the Irish are certainly not lacking in humanity.

Politically independent or not, Eire is tied economically to England. Lacking adequate natural resources of coal, lumber, oil, iron and other essential minerals, Eire has been forced mainly into an agricultural economy. She must export her cattle, poultry and dairy products in order to obtain the necessary imports and manufactured goods. Although industrial England is her nearest and chief customer, the mutual trade has not been generally to the economic advantage of Eire. England's debts to Eire are well over a billion dollars. Yet she manages by economic pressures, preferential arrangements with Scotland and Northern Ireland and sharp trading generally to force Eire to accept much lower prices for her cattle, poultry and dairy products than prevail in the world market. Unless Eire's best economic brains find the means successfully to correct these and other disadvantages, the present state of prosperity will necessarily suffer further depreciation, and the economic consequences may be serious.

Although there has been a comparative lull for some time in organized action against the separation of the Six Counties from the Twenty-six which constitute Eire, Partition is nevertheless very much of a burning ques-

tion. Indeed Irishmen and their descendants the world over are becoming increasingly more disturbed about it. The issue of a united Ireland should be no more than a political problem; but the whole matter has become so surcharged with religious bigotry that it is difficult to see how it can be successfully resolved on a purely political plane. Sadly enough, this bitter and unholy bigotry has to some extent been both inspired and encouraged by His Majesty's Government in Northern Ireland, even by the statements and policies of the present Governor General and his predecessor, who made no bones about the fact that theirs was "a Protestant government for a Protestant people."

Very revealing were the writer's conversations with a number of non-Catholics from the North who were visiting Eire. For the most part, they were amazed by the courteous treatment they received, and by the absence of bigotry in Eire. On the other hand, he met some who were almost obsessed by the fear that the "Church of Rome, through its agent the Government of Eire" was engaged in a sinister plot "to gain control of the North, and to wipe out 'religious freedom' there." Some of the pipe-dreams which even well-educated people fall for under the spell of bigotry are shockingly incredible. A professor's wife remarked that Catholics from Eire were already buying up farms in the North, although they had no money of their own. To this correspondent's "How come?" she replied, "The Church of Rome is paying for them." The writer pressed unsuccessfully for more details, on the grounds that if the Church of Rome were giving away farms to its members, he wanted one too! Further discussion revealed that although she agreed to some extent with her husband that Partition is an economic stupidity, she was too much disturbed by the fear of "Catholic domination" ever to be an anti-Partitionist. Until ignorance is replaced by enlightenment and bigotry and its by-products are eliminated, there can be little hope of a truly united Ireland. The solution of this problem is necessary for real political peace. That is not to say, however, that great effort should not be expended as soon as possible to correct and solve the political phases of the problem. Nor is it intended to minimize the basic importance of the political issues. The Government in Northern Ireland has maintained its control through the worst type of gerrymandering and "divide and rule" politics, stirring up religious and political strife for its own ends.

In external affairs, Eire hopes, but not without some misgivings, that the efforts of the UN will be eminently successful. Believing that her Government has both the right and the qualifications to contribute to the establishment and security of world peace, Eire naturally wants to participate in the UN. The people of Eire feel, with more than a little justification, that the denial of her application for membership was hardly a compliment to those who opposed her. Whatever doubts Americans may have about what friends Uncle Sam has in Europe, of this we can be certain: The Irish are our good friends. They are perhaps the most pro-American of all our foreign neighbors.

Britain's unfinished tunnel

Franklin W. Ball

Franklin W. Ball is a West Virginian, notary public, magazine writer, and works in a Chesapeake and Ohio machine shop. Here he treats of a project—the English Channel tunnel—which, had it been carried through, would undoubtedly have changed the world's history.

In 1833, British workmen driving a tunnel under the English Channel laid down their tools and quit work. Had they been able to continue there would have been no Dunkirk; it is possible that there would have been no necessity for retreat at all. Had the underwater passageway between England and the mainland of Europe been completed, there would likely have been no H-Hour, no D-Day. The underwater highway or railroad would have changed the course of war, the history of our time.

Curiously enough, it was England's militarists, very likely urged on by selfish shippers, who raised violent objection to the completion of the cross-Channel subway. It would open isolated England to invasion, they said. Vainly, proponents of the tunnel program pointed to the fact that the subway could be flooded on short notice; any invading army would be drowned as were the Egyptians in the Red Sea. And then the English authorities, once eagerly optimistic about the venture, brought the drive to a close. The passageway reaching more than a mile from the English shore was sealed.

Proposals for a channel subway were made as early as Napoleon's day. A French engineer named Matthieu was father to the idea, but it came to naught. In the 1830's, and again in the 1850's, a mining engineer and military man, Thome de Fomond, gave considerable thought and effort to the sub-Channel subject; his ideas seem to have died aborning. Many other men made plans and devised schemes to drill from shore to shore. An iron tube, to lie anchored upon the Channel floor, was an idea advanced by Hector Horeau, a Paris architect.

In 1868 a proposal was made by an English engineer to drive a tunnel through to France, interrupting it by a shaft built up from a submerged island a short distance under water in mid-Channel. In 1865, the noted engineer, Sir John Hawkshaw, went after the problem in earnest. He enlisted the aid of the Southeastern Railway in England; and the Rothschild Brothers, financiers, lent their support to the French. Surveys made during the next few years disclosed that the Channel was underlaid with clay mixed with the same chalklike material visible in the white cliffs of Dover. The depth of Channel water along the proposed route was never more than 200 feet. The English bore was to begin at a point between Dover and Folkestone, and the French entry was to be from the town of Sangette. But years rolled by with little or nothing being done.

In 1872, a Channel Tunnel Company was incorporated in England, and a like company in France three years later. Yet it was years before actual construction got underway. In 1882, a shaft 150 feet deep was sunk on the English side; the French shaft was 280 feet. Then the actual boring got underway; the "sandhogs" went out to sea. Expectations and excitement were high in

both countries. Soon the interest of the entire world was aroused; the eyes of all nations were on what seemed to many a stupendous undertaking. Leading men of all countries were stirred by the idea of running trains under the English Channel. News dispatches were sent out daily telling of the progress made by the drillers.

The driving was easy. Never has better material been met for tunneling; the chalklike clay did not need bracing, yet it cut as easily as cheese. A new-invented tunneling machine enabled the workmen on one occasion to cut at sixteen miles an hour! After more than sixty years, this record for subway driving still stands.



French workmen driving from the French shore were making like headway. It was after each group of workmen were more than a mile from shore that orders were issued stopping the Englishmen from going farther. The Frenchmen drilled a bit longer, then decided to wait

to see what England would decide to do. Thus, in 1883, there was brought to a halt one of the most important projects England has ever known.

As fervor mounted with the progress made there had come rumblings of objectors. Those high in British authority began to feel themselves under pressure as opposition to the Channel venture gradually arose. Invasion fears were planted in the minds of the people by the militarists and, likely, shippers. England would no longer be an isolated country; England would be paving a road for foreign invasion. Army and Navy officialdom warned strictly against further delving.

Aroused, the Houses of Parliament appointed a Commission to investigate and report on the project already making rapid progress. This was done in May, 1883. These protests, and other actions, coupled with propaganda from the press and further sources, spread hysteria among the masses and, despite all that progressive business men and well informed engineers could do, the Channel tunnel operations were stopped. The Tunnel Company had men, materials and money. All it lacked was authority. The Commission appointed by both Houses of Parliament decided that the proposed subway was not in the best interests of national security. So the tale ended—for a while.

In 1887, William E. Gladstone, aged English statesman, spoke forcefully in favor of reopening the tunnel project—and newspapers attacked him for his efforts.

During World War I the Allied powers saw the need of an England-France railway, and this time British militarists, along with the rest, decided that such a pas-

sageway would be an advantage to England rather than a pathway of invasion. The House of Commons appointed a committee to investigate early in the war. This time two tunnels, tubular form, were advanced as feasible; these were to extend twenty-seven miles, a little more than twenty under the channel waters, the rest under the shores. But again Britain was slow in getting her plans off paper, and the proposal was relegated to its place among former dormant and dead sub-Channel ideas.

In 1924 the matter was again discussed in high governmental circles in England but, in July of that year, Prime Minister Ramsay MacDonald announced that the British Government had again turned thumbs down.

Five years later the subject was again brought to the fore when press dispatches announced that another committee had been appointed to ascertain the probable cost of a tunnel-channel bore. In 1930 this committee surprised historians, at least, by announcing what we knew all along—that a channel tunnel was practicable. The twin-tube project, proposed in 1916, was again selected as the best. The entire structure, large enough for a double-track railroad (one track in each tunnel or

tube), could be completed for a little more than \$150 million, the committee claimed.

Two important railroads were backing the proposal, along with many financiers and forward-looking business men. The task was not too great—27 miles through soft clay. (California has a tunnel driven 25 miles through solid rock.) The water was not too deep; the cost was not necessarily prohibitive; many tunnels have cost more. As to time, if it might be drilled at the rate of five feet an hour, trains could be running from England to France within three years! What a boon it would have been to the Allied Powers during the recent war, with a constant stream of munitions and men going “ashore.”

The Channel tunnel is Britain's greatest unfinished business. The British Information Services of New York City writes: “As far as we can ascertain, there has been no move during the last ten years to continue the projected Cross-Channel Tunnel.”

However, there are many who refuse to believe that the channel tunnel idea is dead. The resolute Britishers just haven't got around to it yet.

Is a small nation worth it?

Jeanne Batten and Anicetas Simutis

Jean Batten was for some years the writer of the feature “Hemispherics” in the magazine Brazil. Anicetas Simutis is author of The Economic Reconstruction of Lithuania after 1918, and has been associated with the Consulate General of Lithuania in New York.

When Monroe formulated his policy of isolationism, America was a long, long way from Europe and all its little struggling people. Today we are not. Our era of historic progress quite obviously has slowly but surely tied us inexorably to all the rest of humanity. Today every thoughtful American asks himself: What stand does integrity demand I take with regard to the other nations of the world, especially the small nations of Europe which find themselves knocked about and trampled upon by the major Powers in their struggle for world control?

In the processes of immigration we have become very familiar with the “greenhorn,” the “Hunkie” and the “squarehead” as representatives of some of these buffeted and war-groggy peoples of Europe. We know, from next-door association, the mentality of deaf-dumb-and-blind holding to a given idea. We are well acquainted with the mental processes of certain nations. We've laughed at their thick stupidities, been scornful of their backwardness in grasping our American superficialities.

All these men are, however, representatives of the enduring people of Europe—men who, responding to some inner goad, have struggled to reach the freedom that is America. In thoughtful analysis it may be that actually the “Hunkie” or “squarehead” is a result and end-product. He may be the inevitable development of centuries of evolutionary determination to endure what comes and in some kindly future rise again—given the slightest survival opening.

How many war-crushings, how many disruptions of educational opportunity, how many generations of the invader's edict seeking obliteration of a people's mother tongue, will produce a first-class “Hunkie?” Or may such crushings help to explain that frustrated monstrosity, a Himmler? For long-range encouragement, how quickly can a nation rise again? And is the struggle worth it?

Also, in any nation, can education—that instrument of rebirth—thrive apart from freedom? Or is freedom a component of the struggle, or a goal achieved if only the people hold on doggedly enough?

A clue to the answers to some of these questions may be indicated in the remarkable picture of general education in Lithuania. In case you ask: But why Lithuania, lost among all the small struggling peoples of the world? we reply: Because here we have an authentic case history of a typical experiment in humanity, an experiment extending over a period of many centuries. We see a Lithuania free since the twelfth century; under domination of a neighboring Power since 1795; free again between the World Wars; and since 1940 once more under domination of a foreign Power. The results of this brief study may offer hope to a weary and dispirited world.

General education was comparatively well advanced when Russia first occupied Lithuania in 1795. The College of Vilnius (Vilna), founded by the Jesuits in 1569, had already grown into one of the most important in-

stitutions of higher learning, not only in Lithuania but in all Northern Europe as well. As early as 1579, only ten years after its founding, the College of Vilnius was generally recognized as a university of high standing. After the dissolution of the Society of Jesus in 1773, the name of the college was changed to the Principal School of the Grand Duchy of Lithuania, and as such it remained the center of education and culture of the country until the Russian invasion in 1795.

Thereafter the university was tolerated by the Russians for a time but, following the unsuccessful revolt in 1831, in which quite naturally many students of the university took part, this fine old institution was closed in 1832 by the Russian Government. Only the faculties of medicine and theology were allowed to continue a very limited work for a short period, and in 1841 they were removed from Vilnius and the country. Thus Lithuania, under Russian rule, was left without any school of higher learning, and determined Lithuanian youth seeking education had to journey to distant Russian or Polish universities. At about the same time most of the existing parish schools were also banned.

As if the closing of the only university in the country and the already operating ban on the Lithuanian language in the schools, courts and administration, were not enough, the Tsar in 1864 issued an edict prohibiting the publication or possession of any books (prayer-books included) or other printed matter in the Lithuanian tongue. This edict manifestly was designed to place the seal of death on the Lithuanian nation and any nationalist movement (which must evidently have been stirring). The government apparently believed the interests of Mother Russia required that general education of the Lithuanian people be retarded as much as possible since it was considered easier, and rightly so, to rule an alien country if the masses were held illiterate and backward.

No private schools were permitted, and the small secret village schools—where Roman Catholic religious teaching and elementary reading were given in the mother tongue—functioned with great risk to the teachers and to the parents who sent their children to them. Many a teacher was banished to Siberia for his part in these tiny schools which struggled to keep Lithuania alive in its people. In certain of the larger towns the Russian Government established elementary schools with Russian teachers, who taught only Russian reading and the principles of the Greek Orthodox Church. The Lithuanians, being devout Catholics, not speaking or understanding the Russian language and hating everything Russian with the powerful watchful hatred of the oppressed, refused to send their children to the government-sponsored schools.

Russia, finally realizing in 1904—after 107 years—the utter futility of its policy in Lithuania—the denationalization of a country that had known statehood since the twelfth century—became somewhat lenient and lifted the ban on printing in the mother tongue. This did not, however, affect the restriction on the use of the language in the schools, courts and administration. Russia did

at this same time permit the Roman Catholic priests to resume their educational activities and impart religious teaching in the Lithuanian language in the government schools.

Even with such relaxing of restrictions Lithuania, a country of 2,500,000 people, in 1913 was allowed to have only 875 elementary schools, attended by 51,221 students, a little over two per cent of the people. Of the 1,022 teachers in these schools—who still must be Russians—only a score or so could speak the Lithuanian language.

Then came the First World War, out of which Lithuania again regained her freedom. The following table probably proves some great basic truth in regard to evolution and the spirit of man—the fact that no man or people, having once known freedom, can again be satisfactorily enslaved and that the essence of progress in a nation, large or small, is its freedom and independence. It almost seems that in the period of domination some powerful inner force was at work, pending the day of liberation, a yeasty ferment which the kinder elements of evolution will utilize in the destiny of any determined people.

Little Lithuania, handicapped by the devastation of war and the ruin of its financial and economic structure was able, manifestly, to achieve in 25 years of self-determinism more than she had in the 120 years of the supposedly peaceful existence under Russian rule.

Year	Number of Schools	Number of Teachers	Number of Pupils
1913.....	875	1,022	51,221
1920.....	1,173	1,483	71,648
1925.....	2,064	2,862	123,785
1930.....	2,386	3,741	177,536
1935.....	2,301	4,477	249,665
1938.....	2,319	5,110	283,773

(Source: Official figures given in *Lietuva* 1918-1938, Lithuania 1918-1938; Kaunas, 1938.)

These authentic figures show a fivefold increase in the number of teachers and students in the elementary schools between the World Wars, as compared with the long period of Russian domination prior to the first of these wars. This is a remarkable picture of the progress in education in a country which has been free even for a short time to expand and advance in accordance with its national philosophy and aspirations.

It is also to be noted that, in spite of the fact that the withdrawal of Russian elements after World War I left Lithuania without any number of technically qualified and experienced teachers, this determined nation succeeded in closing the gap by intensive emergency training courses for those with sufficient educational background for the task of teaching. At the same time ten teachers' seminaries were established to prepare young people for this new career in the national life.

Beginning in 1934 when the urgent demand for new teachers was tapering off, several of the seminaries were gradually merged into the Pedagogical Institute of Klaipeda (Memel) to which only junior college graduates were admitted. Two years in this Institute and

certain required examinations qualified them for public-school teaching diplomas. Thus, the requirement for the public-school teacher was a college education at least.

A breakdown of the 5,110 public-school teachers in 1938 indicates to what an amazing degree the level of qualification had been raised in the short period of free expansion.

University graduates	132
Teachers' college graduates.....	1,808
Acquired teachers' rights prior to 1918....	156
High school graduates plus two years in teachers' seminary (full seminary course was four years)	1,563
High school graduates who obtained teachers' rights through examinations.....	630
Teachers with less than official high school education who obtained teachers' rights by taking special teaching courses.....	821
	<hr/> 5,110

(Same official source as above.)

When Lithuania regained her freedom in 1918, higher education (high schools and gymnasiums) was in even a worse condition than elementary education. There were only eight gymnasiums (8-year schools, the equivalent of about two years of American college work) and eleven high schools (4- to 6-year schools) attended by about 9,000 students in all Lithuania. Ten years later, in 1928, 122 gymnasiums and high schools provided education to 21,081 students. This number, with slight variations, was maintained until 1940, when Lithuania was again occupied by Russia and declared one of the member states of the Soviet Union.

As mentioned earlier, Lithuania under domination was left without university or any other type of higher learning from 1832 on. Soon after the Lithuanian declaration of independence in 1918, the national government took steps to reopen the University of Vilnius, long known as the Principal School of the Grand Duchy of Lithuania, closed by Russian edict in 1832. However, wars of independence and the occupation of Vilnius by Polish troops in October of 1920 prevented the reestablishment of this renowned institution of learning. Nevertheless, on February 16, 1922, the Government held the inauguration of the State University of Kaunas, which was to continue the old traditions of Vilnius University as the center of culture in Lithuania. In 1930 the University of Kaunas was renamed the University of Vytautas the Great, in commemoration of the illustrious Lithuanian who ruled the country from 1392 to 1430. The number of students in the University ranged from 3,500 to 4,500.

Economic progress in an agricultural country like Lithuania demanded that more and more of its people be trained in the varied specialties of this field. It was only natural, then, that in 1924 the College of Agriculture of the University of Vytautas the Great was transferred and became the University of Agriculture in Dotnuva.

The picture of sound and permanent progress of education in Free Lithuania is not complete until we consider the construction of new school buildings. Of

the 1,036 public schools in 1919 only 367 were in what might be considered buildings designed and suitable for purposes of education. The remaining 669 were housed in temporary and wholly inadequate quarters rented from private individuals. By 1938, however, a total of 981 schools were operating in modern specially-constructed buildings—a figure of which any energetic and progressive people could be proud. While the construction of these new schools was the concern of the municipalities, the national government usually provided liberal subsidies, sometimes even to 50 per cent of the cost. Between 1932 and 1938 an average of 80 new and properly-equipped schools were erected yearly.

Lithuania's record of expansion in its period of free existence was not confined to education alone. She not only survived the appalling devastation of any buffer state of World War I but, according to authentic figures, actually prospered in her small way, the general economic standard of her people rising to a level never before achieved.

Lithuania, studied through the centuries, serves as an experimental project in survival and expansion. For humanity's hope it indicates how incredibly surging and powerful are the latent forces within a nation, once oppression is lifted.

This study suggests, for the benefit of power-mad individuals or nations of the future, that domination of other peoples is not a simple matter of conquest and death. It is also a warning of what wars and oppression do to people, and should strengthen our determination to solve our conflicting beliefs without recourse to demoralizing aggression and devastating wars.

Similar studies of Latvia, Estonia, Finland, Poland—in fact, any of the smaller nations which still exist in the world today—would probably parallel and confirm the Lithuanian story of remarkable progress.

The evidence seems to prove that the evolutionary scheme of things cooperates more successfully with the nation that is fulfilling its individual archetypal pattern and philosophy than with the nation which must, in some Procrustean fashion, be forced to adapt itself to an alien pattern.

Each time that truth crushed to earth rises again the contribution to the story of mankind, if nothing more than in example, may have been worth the struggle.

AMERICA's series of papers on the subject of international trade and its relation to stability of our own country and of the world economy, will come to an end next week with the sixth number in the series. Peter Grace, president of W. R. Grace and Co., will discuss the topic from the businessman's point of view.

There is much talk of Catholic cooperation and of Catholic leadership. In his paper, "Conference in Chicago," Martin M. McLaughlin will tell a story better than any amount of theorizing: how Catholic students learned to meet certain challenges and overcome them.

Literature & Art

The emperor's new (literary) clothes

Harold C. Gardiner

When a book rings up an advance sale of 95,000 copies, its rating as literature and its moral values require careful assessment. As a part of his efforts to give readers valid estimates, AMERICA'S Literary Editor discusses John Steinbeck's latest novel, The Wayward Bus.

Once upon a time, so the old story has it, some high-pressure boys from the garment-workers district duped an old emperor into believing that they had some wonderful material from which to make his new state robes. It was so fine and delicate that it could hardly be seen, so airy and light as to be practically ethereal, and yet so colorful and dazzling as to blind the eye and stun the imagination. He agreed to be decked out in this marvelous stuff. The designers and the tailors measured and mapped; they went through the motions of fitting and draping, and all the time they were covering his nudity with just nothing. All the attendants and courtiers, though, dared not open their mouths, so taken was the emperor with the thought that his new clothes would be such as no other potentate had ever boasted. Even all his subjects, when he appeared at the grand reception, were not bold enough to shatter his fond delusion. It was only at last one little boy who was indiscreet enough to pipe up to his mother: "But, mamma, he's naked!"

There has been recently in the literary world a modern acting-out of this fable. I cannot make a complete accommodation of all the characters and elements of the old tale to the contemporary scene, but it will be close enough to belabor the obvious a little. We have, first off, if not an emperor, at least one who is quite high up in popular opinion among the hierarchy of contemporary literary greats; we have the book reviewers and critics who may take the place of the attendants and courtiers; we have the vast and gullible reading public to parallel the emperor's subjects. Who his smooth-talking salesman is in the modern application. I do not quite see—perhaps Mr. Steinbeck's literary agent, or his publisher, or quite likely his own misguided judgment.

For it is Steinbeck and his latest novel, *The Wayward Bus*, that recall the old Andersen story. To date there has been large and vociferous acclaim for the beauty of this new garment in which (presumably) Steinbeck has draped himself and his reputation. There have been relatively few small and ingenuous boys in the mob to raise their simple voices and shout: "But, good people, he's naked!" These have been a handful of reviewers, and I would like hereby to join their unimpressed, un-gullible and, perhaps, unpopular ranks.

For once again the great majority of bookmen have played the American reading public false. The reviewers have banded together for the huge swindle, the Book of

the Month Club has broadened its scope, word-of-mouth advertising blows up bigger and bigger the bubble-gum of false reputation, and all the time Steinbeck, in this novel, has divested himself of the few garments that covered him, if not with glory, at least with some shreds of decency, and now stands embarrassingly naked—and few have dared to say it.

What does *The Wayward Bus* have to say? This: eight people gather in a wayside lunch-room out in California to take a rattling shuttle-bus from one main Greyhound line to another. We are introduced to each character as he enters, and it does not take more than the first two pages to realize that they have one thing in common—they are all ridden, obsessed, warped by sex drives, urges, repressions. They finally board the bus, with this mephitic atmosphere crackling around them, to make the run which turns out to have some danger to it, because of constant rains and the threat of washed-out bridges. At one point the driver deliberately bogs the bus down, pretends to go off for help only to seek shelter in a barn because he feels that one of the women will follow him for no good purpose.

Various other characters have by this time bared their souls to one another; the little waitress who loves Clark Gable in secret has revealed her silly desires to the glamorous Camille, an entertainer about whom more later; the Babbitt-ish business man, his amorous advances to Camille rebuffed, has literally physically attacked his own wife; a lecherous old goat of nearly eighty has suffered a stroke; the disgustingly pimpled youth has ogled every female curve in the bus; the "pilgrimage" ends with the lights of the terminal in view, the passengers, we feel, drained to their passionate dregs, and the reader impelled (we hope, though we hope still more that there have not been any readers) to rinse his mouth out with ipecac to taste something sweet in comparison.

Now, lest someone may think that this caustic summary is dictated by nothing more than blue-nosed puritanism, let me say that it is not exactly because the book is so steeped in sex that I have such an aversion to it. It is conceivable—though I admit difficult and dangerous to bring off decently—that a book *might* be as single-minded in its study of that slippery subject and still impress the reviewer and reader as being a sincere and honest attempt to weigh the problem. There are very few areas of human interest that are automatically out of

bounds for the serious writer. It may be agony for such a writer to tread all these areas circumspectly, reticently, decently, but that only proves that they are a keener challenge, a test of craftsmanship and of sincere charity—toward both characters and readers—and not that the subject matter is taboo.

What I do have as a basis for my objection to *The Wayward Bus* is that Steinbeck has chosen to rest his study of these sex-mad people on grounds that are not at all short of dishonesty. My further gripe is that most of the reviewers have swallowed Steinbeck's disingenuous window-dressing and have therefore revealed themselves as either sycophants or blind guides.

First of all, Steinbeck prefaces his story with three lines from the medieval morality play, *Everyman*:

I pray you all gyve audyence,
Here is matter with reverence,
By figure of a morall playe.

The inference, neatly hinted thus and promptly gobbled up by the reviewers, is that Steinbeck, because he says so, has actually written a modern morality.

This is subterfuge. I am not saying that Steinbeck may not have intended so to write; I am saying that the finished product is not a modern morality. It is not because there can be no morality play or story unless the immorality described or hinted at has as a counterfoil some moral standards which are also described or hinted at. There must be some stated or implied source of reference; some true north must be fixed, else the immoral vagaries of character and action cannot be judged to be off the beam when there is no beam.

Now Steinbeck establishes no such fixed point. It is not for the novelist to state the Ten Commandments at the beginning of his story and then say: "See, this is what my characters are going to violate." But there has to be some place in the story, the sense, the impression that there has been a violation. This is not shown in action in this book.

We are told, to be sure, that the pimply youth alternates between periods of exhilaration in his impure desires and utter misery for his lapses, but we don't see it. Chicoy, the driver, had a statuette of the Virgin of Guadalupe over his windshield, and on the back of the bus the motto *El Gran Poder de Jesus* (the Great Power of Jesus) is still discernible under the superscribed "Sweetheart." But these are cheap and facile externalities and do not touch or affect the heart of the story.

Steinbeck has used quite cleverly a little sleight of hand and told us he is going to write a morality tale; then, having set us all vigilantly watching for the wrong thing, he has pulled out of the hat a pinchbeck bit of realism which, while detailing immorality, fails in the essential task any satire or moral tale has to do—obliquely suggesting standards, norms, principles which are tried and steadfast, though perhaps here and now flouted.

This is inevitable indeed in most of Steinbeck's work, but inescapably obvious in *The Wayward Bus*. This is so because his sympathies are sentimental and wrongly directed. Here is where most reviewers have gone wildly

haywire: they have consistently lauded the author's sympathy and compassion, but it is precisely the distortion of these qualities which frustrates from the start any rational moral tone of the obvious allegory.

For there can be no compassion on the part of an author unless there is a passion (and that means suffering, conflict, fight, effort) on the part of the characters. It is here that Steinbeck fails. There is no tiny core or dim spark of resistance and struggle in these characters. The most flagrant example is his character of Camille. She is portrayed as a girl so charged with sex-appeal that every man Jack or Juan of all the men she ever meets must preen himself, ogle her, desire her and make nauseous passes at her. This is to stretch our credulity uncomfortably but, what is far worse, Steinbeck would have us believe that the poor, persecuted girl would much rather be let alone. Though her "entertainment" consists in parading her nudity at stag parties, she dreams of a quiet little home, preferably with a nice girl friend, away from the disgusting men who make her life a constant siege. This strains our credulity still more. But the real dishonesty of the whole picture lies in the fact that this oh but fundamentally good girl deliberately makes the most of her seductiveness all through the book, in dress, if in nothing more.



This, I maintain, is to arouse sympathy on the wrong grounds; this is to drip sentiment for the sin, and not to show forth compassion for the sinner. It is true that we cannot demand that Steinbeck write satire that is stinging and indignant; he is no Swift. But satire, even gentle and sympathetic satire, simply cannot be based on the sentimental twaddle that the poor creatures just cannot possibly help acting as they do.

Well, perhaps this is enough about the book. What is actually of more importance and more a source of indignation is that the reviewers, by and large, have been again hypnotized by the name of the author. Steinbeck, they seem to say, has written another book, and woe to our reputation for advanced thought, for devil-may-care liberalism if we do not praise it. One conspicuous exception was Orville Prescott in the daily *New York Times*, who is bold enough to say that perhaps, after all, Steinbeck is a one-book author (*Grapes of Wrath*) and that that book still tinges with a rosy hue the spectacles of reviewers of all his subsequent books. Had his name not appeared on this particular book jacket, the work would undoubtedly have received fairly damning notices, and would not have set an all-time high in advance sales (95,000) and now be in the hands of hundreds of thousands of readers.

Some time ago, Ben Lucien Burman wrote a scathing attack in the *Saturday Review of Literature*, "Wanted: New Gods." I make bold to appropriate some of his phrases here:

We need a new set of gods, a new literary religion. For the present faith, a faith of petty and immature minds, contains the ferment of its own destruction. . . . Our standards are blurred, our perceptions blunted. . . . Authors have been reluctant to speak out against the stupidities of the realistic school . . . for fear they would be classed with those enemies of all art, the Puritans.

And more of the same good sense. I charge that the reception given to the latest Steinbeck book adds further weight to his indictment. I cannot charge that the re-

viewers have been insincere in their thumping of the Steinbeck drum, but they have either been insincere or they sadly "need a new set of gods."

Alas! poor Yorick Steinbeck—he may have been an emperor of American literature once; he is pretty bare now. And that whispering sound? Can it be the togas of the critics falling to the ground and leaving them shivering before a public which will one day, I hope, find its voice and shout out the long-suspected truth that they, too, are naked?

Books

The dark goddess

THE MIND AND HEART OF LOVE

By Martin C. D'Arcy, S.J. Holt. 333p. \$3.50

Two extremes of the human mind have never been measured: the heights to which man can be lifted by Divine Love, the depths to which he can sink when human love has led him blindly to surrender himself to the inborn craving for a self-absorbing Absolute, the Dark Goddess who lures men to moral and physical death. For *Liebestod* can lead to Mauthausen.

So when the philosophic Father D'Arcy bids us review the age-old relationship between the two conflicts of love, earthly Eros and heaven-born Agape, and the analogous conflict in what is merely human, it does not seem a story remote from today's world.

Father D'Arcy invites to the speaker's platform a series of modern philosophers and theologians who have attempted to draw precise lines of conflict between the two tendencies in love, the one "serene and poised," the other "ecstatic and poignant." Pierre Rousselot, in his *Problème de l'Amour au Moyen Age*, showed the difficulty of reconciling the two and, as D'Arcy remarks, even if his explanation should be unsatisfactory, the question he raised was by no means imaginary—"the to-and-fro movement between egoism and anti-personal philosophies adequately sums up the history of thought." The Swiss Calvinist Denys de Rougemont, and the Lutheran, Anders Nygren, wrote subsequently to Rousselot, in views curiously contradictory, yet in fact complementary.

De Rougemont argued that there were two kinds of love, Eros and Agape. These two, like the Lion and the Unicorn, were fighting

each other around Europe at the beginning of the Middle Ages. . . . Eros was a kind of dark passion, a lawless love. . . . It courts a divine love and finds the end of its tribulation in death. . . . Agape is essentially Christian, but its influence varies in different ages.

For Nygren, Eros, through Plato and Neo-Platonism, became "the human ideal *par excellence*. But the Christian faith pushes Eros back into the shadows. The true God manifests Himself. He is a God of freedom and mercy, and his name is Agape."

In a bold venture, from a Schoolman's standpoint, D'Arcy calls in the help of the Personalists—such as Emmanuel Mounier—and the Phenomenologists, in order to ferret out the secret. How is it that in man himself, considered in his purely human aspect, one finds a certain foundation for that division which Nygren placed between the divine and earthly, though idealistic, love? Freud and Jung are whirlpools which cannot be by-passed on his intellectual voyage. While their essential fallacies are acutely analyzed, they are each made to yield up their quota of light upon the great problem of snaring the ego in his deepest lairs. The individual and the person come into the play, D'Arcy holding that Maritain's famous formula can be turned around so that the individual stands for the ideal and social, and the person for egocentrism. Burnaby, Scheler, Régnon, Descoqs, are called in to help unravel the tangle. Finally, the skilled hunter flushes up the winged ideas of Georgetown's Father Hunter Guthrie. In his magisterial *Introduction au Problème de l'Histoire de la Philosophie*, Guthrie overhauls the "meaning of a person as a thinking and willing being," using the central idea of man's essential disquiet, and its bearing on essence and existence, as the key to personality.

The two loves, concludes D'Arcy, must never be separated: the taking and the giving, the dominant and the

outgoing. The lordly and self-contained animus has need, even for its own operation, of the humble and ecstatic anima. Yet only in the love of God can their uneasy balance be maintained, in the Divine Agape.

Father D'Arcy sagely does not profess fealty to any of the theories he so adroitly uses as tools or means of exploration. However, even his use of them moves his book into the stormy area. Since he touches, along the road, on so many cognate topics, I wish he had taken a somewhat more thought-out view (pp. 228-229) of the truly personalist character of genuine Christian social love. But this is an incidental. Even though (p. 232) he says that "thought is always a post-mortem," his own brilliant thought, often gloriously expressed, brings us a new breeze of mental life and spiritual energy.

JOHN LAFARGE

Two on marriage

THE LEFT HAND IS THE DREAMER

By Nancy Wilson Ross. Sloane. 390p. \$3.50

IN THIS THY DAY

By Michael McLaverty. Macmillan. 213p. \$2.50

Something new in book publicity makes Miss Ross' novel quite a nine-day's wonder: the book was published simultaneously in New York, Toronto, London and Paris—a fact which, together with enthusiastic advance reviews, makes it well worth some consideration in these columns. Even more than that, however, it is a serious, non-sensational and competent study of a problem that bulks so large in today's thinking—marriage.

Fredericka, on the rebound after a stormy and unfortunate college love, marries, more to seek a haven than anything else, her rather dull though

perfectly proper cousin. Two children and considerable talent in painting alike fail to give her a truly deep interest in life, even though her indomitable Aunt Palm plays the part of a veritable gadfly, urging her niece by her cryptic good sense to come alive and realize her potentialities.

The tacit boredom of her married life first is revealed to her when her husband goes off to war, more for a change than from motives of patriotism. Next, a refugee Austrian professor comes to the local college, and his tragic figure (he had lost his wife to a Nazi lethal chamber) stirs Fredericka

for the first time in her narrow, selfish life to a realization that there actually is suffering in the world. This tardy pity turns to love for the harrowed man, and bursts out into a declaration to her husband that she wants a divorce. The suffering this causes him reveals to her in turn that he has depths of character she had never suspected.

The novel ends with the final resolution suspended—it is not quite clear whether she remains with the husband or leaves him for the refugee. This, I feel, is a totally unsatisfying and perhaps not too honest ending; appar-

ently the author, faced with the decision, could not bring herself to plump for one side rather than the other.

As a truly motivated resolution of the problem, therefore, this novel has not much to offer. As a delineation of a type of marriage, however, it is accurate, witty, sincere and quite masterful in style. There are some mordant sidelights on the insecurity and dread that underlie many marriages today; there is a perhaps unconscious revelation of the total lack of preparedness with which young couples embark with insouciance on what God intends to be a most glorious and complete sharing. Miss Ross does not bear down on this point, but obliquely and objectively that is what the book says.

Mr. McLaverty's tale, too, deals with marriage, or rather with the difficulties a too-loving mother puts in the way of the marriage of her son with a girl against whom and whose family she has conceived a violent prejudice. The story is somewhat reminiscent of *A Woman of the Pharisees*, without having the same breadth of theme or a comparable plumbing of character. It shares with Miss Ross' a weakness in the inconclusiveness of the ending.

Like so many of these Irish tales, it is lucidly and charmingly told; there are a freshness of image and phrase, and a keenness in the love of natural beauty which rather blind one to the slightness of the story. Catholic atmosphere is as omnipresent as the soft Irish rain and the sea, though the priest character, kindly and understanding, is certainly no dynamic leader of his flock.

This is a good piece of work, of much the same caliber as Purcell's *The Quiet Man*. Its entertainment value is higher than that of the Ross book; its emotional weight is slighter—perhaps, God help us all, because we feel that selfish Irish mothers are less a menace than immature American wives.

HAROLD C. GARDINER

Jeremiah for capitalism

THE COMING CRISIS

By Fritz Sternberg. Day. 280p. \$3.50

Sternberg has an enviable record as a seer and a prophet. As one of Germany's more vocal anti-Nazi economists, he predicted in 1926 a new world war; six months before Hitler came to power he warned that "in Germany it will be decided whether . . . barbarism will make a decisive step ahead"; in 1928 he foresaw that

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This remarkable work is a series of conferences on the Passion. Being addressed to young children, it is written in a style of utmost simplicity, in language not beyond the grasp of an eight-year-old child. Yet the ideas and aspirations are at times lofty and supernatural.

The detailed account of our Lord's physical sufferings would indeed beget an attitude of human compassion; but more than this is needed if meditation on the Passion is to elicit in us a sorrow for our sins. We must view those sufferings as something caused by our offenses, as the price of our redemption.

All priests and trained catechists are able to expound this Christian doctrine to adults, but many of them feel thwarted when attempting to explain it to children. At an early age children must be taught the evil of sin. For them no less than grown-ups, an effective help in establishing a supernatural motive of contrition is the association of sin with the sufferings of Christ. The connection is insistently and impressively set forth in WITH JESUS SUFFERING.

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Russia's relatively unnoticed industrial development would be the stumbling block to Hitler's expansion; and, finally, in 1941, nine months before the United States entered the war, he warned that "only lavish American aid can provide the certainty of Britain's escaping defeat."

If only on the basis of this tidy little record, we might well give heed to Sternberg's most recent prophecy of gloom. Jeremiah addresses himself to American capitalism as follows: The show is all over. American capitalism never actually recovered from the crash of '29, as witness the fact that there were still almost ten million unemployed in the United States as we entered the war. And now that the war is over, the system is headed for an even more cataclysmic depression. Why? Because there is no indication that the powers-that-be will distribute purchasing power in such a way as to absorb the phenomenal increase in American productivity. And don't put your hope, he warns, in foreign trade.

American capitalism, therefore—and American capitalism is almost the only important kind of capitalism extant in the world today—entered upon a new epoch in 1929 and is now in the process of expiring. This new epoch, which Sternberg repeatedly describes as the final epoch of capitalism, is outlined:

The decisive factor which differentiates this epoch so fundamentally from the whole century of development from Waterloo to Sarajevo, is that capitalism, which was and is compelled to increase its productive capacity and extend its production, had to do this in the postwar period without any expansion in foreign markets. When the economic crisis came it was therefore inevitably more severe and more universal than any other crisis in the history of capitalism. And the worst is yet to come.

Then, as though he hadn't frightened us enough already, the prophet goes on to predict that American monopolists, rather than surrender or transfer any of their economic power to the masses of the people, will resort to a permanent war-economy, which in turn bodes ill for future peace.

Sternberg is a democratic, if somewhat critical and unorthodox, Marxist who laments in passing that in the United States there "is still no labor party or, indeed, a single socialist daily newspaper in English." He is probably a better economist in some respects than the editors of the *Wall Street Journal*, but one has the feeling that he understands his economics better

than he understands the temperament and the capacities of the American people. His penchant for the terminology of the "class struggle" is almost as irrelevant to American conditions as it is (objectively) unethical. Even Sir William Beveridge, of all people, is criticized because "he talks a lot about economic categories and very little about the classes and the class struggle." Sternberg's occasional dogmatism, too, and his frequent reliance on the adjective "inevitable" and its various synonyms is more journalistic than scholarly. And, finally, his concluding program of action is anti-climactic to say the least. It boils down to a fervor on the familiar text: "... since capitalism has utterly failed to provide work for all, the State must formally accept responsibility for maintaining full employment."

American conservatives owe it to themselves to listen to Sternberg, for he has a lot to tell them that they really ought to know. And American progressives, on the other hand, owe it to the cause to get to Sternberg and persuade him to take a trip across the country, preferably by bus—or, if he hasn't the time, to settle for a reading of those passages in *Quadragesimo Anno* which refer to the class struggle and to methods of eliminating it.

GEORGE G. HIGGINS

Loyal Americans all

HAWAII'S JAPANESE

By Andrew S. Lind. Princeton U. Press. 258p. \$3

Tule Lake represents for Americans more than a "black legend" that has grown out of World War II. Tule Lake was the great relocation center to which Japanese-Americans were sent after they had been forcibly removed from the West Coast. The full story of this blot on America's reputation as "a land of the free" is still to be told. War hysteria, unscrupulous and grasping business men, corrupt politicians, all played their part in using pressure on our Government to drive Nisei from the Pacific Coast.

In view of the treatment received by the Japanese on continental shores, *Hawaii's Japanese* tells us what happened to the Issei and Nisei on the very islands which were the object of Nippon's ghastly Pearl Harbor attack. In fact the book is a sociological treatment of the history, role and future of the Japanese in Hawaii.



HOLY WEEK

is near at hand now. Readers may like to be reminded of three books written especially for it—supplements to the Holy Week Book we almost said.

Father Martindale's **CREATIVE LOVE** (\$1.00) consists of the six readings he gave over the British radio in Holy Week last year. He had then just returned from Denmark, looking very like a corpse, and the readings came as something of a shock, showing as they do a mind and heart particularly young and alive.

In **THE HOUR OF BARABBAS** by Otto Michael (\$1.00) we are shown the Passion from the point of view of the gangster who was released so that our Lord might die. Barabbas is no more than an odd name to most of us, we forget that he was a real murderer with problems of his own and a soul to lose. But we are not likely to forget it again after meeting him in this book.

RADIO REPORTER IN JERUSALEM by Suzanne and Cita. Malard (\$1.50) is a play you may have heard over the radio. (It has been given many times and few things are more frightening.) But on the radio one always misses something: those who have heard it, as well as those who have not, may like to read for themselves what a reporter with a portable microphone makes of the terrible journey to Calvary.

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Hawaii contains some 163,000 Japanese. One out of every three Hawaiians can trace his origin to the land of the Rising Sun. They were imported to the islands in 1868 by economic interests desiring to exploit them and by a Government anxious to revivify a dying native population. Up to 1890 most natives were friendly to the newcomers but, as their numbers increased, as the Japanese left the serfdom of plantation labor and took up skilled jobs such as carpentry, as they amassed

surplus wealth by virtue of their enterprise in retail trades, they became to some of the Hawaiians "clannish and unassimilable." This feeling grew as the Japanese became better educated than the rank and file native population. Strikes by the Japanese in 1909 and 1920 against the plantation interests became a "nationalistic uprising," when in fact it was nothing more than a protest against the island feudalism.

In spite of the social problems involved in the amalgamation of any

alien group, the Japanese have prospered more in Hawaii, and are nearer assimilation there, than they are in continental America, and are vastly better off than their kinsmen in Japan. With few exceptions, the Island Japanese enjoy racial equality. The public code of the islands penalizes discrimination. No public figure, such as Senator Bilbo or Congressman Rankin, could prosper long in Hawaii.

The military in the past were more antagonistic to the Nisei than the natives and the old-time inhabitants. They brought their prejudices with them. Yet even the military during the war were partial to the hands-off policy which our Government took toward the Island Japanese. No Tule Lake was set up on the islands. No military official favored compulsory evacuation. Despite the pleadings of weak-minded Congressmen and the ravings of yellow journalists, the Army left the Japanese alone. As one general put it: "People who know least about Hawaii and live the furthest away are the most disturbed."

We all remember the wild stories that circulated on the continent after Pearl Harbor. The Japanese on the islands were all credited with the success of the Pearl Harbor disaster. Sabotage, treachery, espionage, lurked behind the inscrutable countenance of every slant-eyed Hawaiian. *Hawaii's Japanese* explodes these fantasies. It shows that the Nisei on the islands were just as loyal to America as other citizens.

Though the book was started during wartime and though it suffers from too many published statements, rather than personal interviews, *Hawaii's Japanese* is a well-written and readable book for those who would rather forget the tragedy of Tule Lake.

GEORGE A. KELLY

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SECRET MISSIONS

By Captain Ellis M. Zacharias, USN.
Putnam. 433p. \$3.75

Captain Ellis M. Zacharias is, of course, the American naval officer whose Japanese-language broadcasts, beamed from the United States to Japan during the last phases of the war, have been credited with helping notably to undermine the Japanese will to resist. The present volume not only tells the "inside story" of these propaganda broadcasts, but also in intelligent and entertaining fashion fills in the intelligence background of one of the finest

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career officers of the modern Navy. If you merely want diversion in reading, you will find it in *Secret Missions*. And if you want to learn, as much as the layman is privileged to learn, what goes on "backstage" in twentieth-century military Intelligence, you can do no better than lay hold of a copy of Captain Zacharias' memoirs.

Unfortunately, the present crop of spy and intelligence tales has been too much along cloak-and-dagger lines. True, the cloak-and-dagger boys did some fine work in sabotage and fifth-column operations, and in the European Theater they also gathered considerable intelligence of value to the Allied command. But their methods and their achievements, at least to those of us who are privileged to serve in the inner circle of Allied Intelligence, very often seem heavy-handed and bungling compared to the deft activities of Army and Navy Intelligence. It is not yet time for the full story of U. S. Naval Intelligence to be revealed. Captain Zacharias draws back the curtain as much as may be, and reveals some of the activities of G2 and ONI. His duties ran the full circle of Intelligence work, from the humble status of a language officer studying in Japan, through the labyrinthine activities of naval attaché, all the way to Top Secret duty as an organizer of code-cracking operations in the Asiatic Fleet.

To the trained officer, whether Navy or Army, possibly the most significant portions of Captain Zacharias' memoirs are those which mention the difficulties he experienced in trying to "sell" his ideas about Intelligence work to higher-ups in the services. For the U. S. Navy has at times taken the dim view about the importance of this phase of naval work, and has regarded an Intelligence berth as merely another routine step in the formation of the well-rounded line officer. A naval officer who considers Intelligence work as something to embrace as a career is often looked down on as something of an oddity. In addition, the brilliant and independent Intelligence officer (like Captain Zacharias) is badgered by petty jealousies and misunderstandings. Heaven only knows how often such pettiness and personal rivalry broke the spirit of a capable officer, or frustrated his work. It is to "Zack's" credit that he kept on.

At any rate, here is a Naval autobiography which reads like an Oppenheim thriller. And it is sober truth. If you want to know the "inside story," by all means get hold of *Secret Missions*.

VINCENT W. HARTNETT

The Word

MONTALEMBERT ONCE MADE A meditation and drew a conclusion most appropriate for Passion Sunday. "If it could be granted to us," he wrote, "to have lived at the time when Jesus lived, in this world and to see Him for only one moment, we should have chosen that moment when He was on His way, crowned with thorns and bent with weariness, to Calvary." That is the vision of Christ which should possess our hearts and minds on Passion Sunday and during the declining days of Lent. The liturgy dramatically intensifies the spirit of mourning; purple drapes hide all statuary; certain prayers are suppressed in the Holy Sacrifice; a deep sadness pervades the day.

Representations of the suffering Christ which portray Him as immaculately immune from blood, sweat and tears, serve neither art nor accuracy. The Passion was an ugly, brutal business and we can get no adequate idea of it if we insist on imagining only an ivory Christ on a mahogany cross. The Man who stumbled wearily along the first way of the Cross was a pitiable sight. His back was flayed from the scourging, the thorns dug deep into His head, the rough-hewn beams of the Cross lacerated His shoulder and nagged His heels, thrice tripping Him and throwing Him heavily. Each breath was a battle and an agony; thirst consumed Him, fever burned in His veins.

At Bethlehem He had "emptied Himself, taking the nature of a slave and being made like unto men" (Phil. 2:7). But at Bethlehem and during His life previous to the Passion, He was the most beautiful of the sons of men. Now love drives Him to the ultimate sacrifice which makes of Him "a worm and no man" (Ps. 21:7) "despised, and the most abject of men, a man of sorrows" (Isaiah 53:3).

It is this Victim and High Priest, Christ the Redeemer, whom Paul presents to us in the section from *Hebrews* which is read as the Epistle of the Passion Sunday Mass. Writing to the converts from the Old Law, Paul points out to them the immeasurable superiority of the New. We are sanctified and redeemed, he assures them, not by the blood of goats or oxen but the Blood of Christ.

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America's March Book-Log

10

best selling books

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Books of Lasting Value

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The asterisk indicates that the book has appeared in the Book-Log's monthly report.

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P. J. Kenedy
2. **A Companion to the Summa**
Rev. Walter Farrell, O.P.
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Owen Francis Dudley
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7. **Sorrow Built A Bridge**
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Rev. John O'Brien
Macmillan
9. **Edmund Campion**
Evelyn Waugh
Little, Brown
10. **The Everlasting Man**
G. K. Chesterton
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CLUB SELECTIONS FOR MARCH

The Catholic Book Club:

When the Wind Blows
Rev. Thomas Butler Fierney, S.J.
Dodd, Mead

The Spiritual Book Associates:

The Seven Sorrows of Mary
Rev. Gerard M. Corr
Spiritual Book Associates

Catholic Children's Book Club:

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H. Gordon Garbedian
Messner. \$2.50

OLDER GIRLS:

Winging Her Way
Patricia O'Malley
Dodd, Mead. \$2.25

twisted lips, was always before Paul. He knew that worldly sophistication laughed the Cross to scorn; that human weakness quailed before its implications. "For the doctrine of the cross is foolishness to those who perish, but to those who are saved, that is, to us, it is the power of God." (I Cor. 1:18). It was always "a crucified Christ" whom Paul preached and, despite all his learning, his great gifts of mind and power of expression, he assured the Corinthians: "For I determined not to know anything among you, except Jesus Christ and Him crucified" (I Cor. 2:2).

With uncomfortable directness, therefore, Passion Sunday places before us the Cross, a stark reminder that Jesus who loved us so much expects a return of that love. How little of the heroic there is in most of us. Yet Christ is most explicit; "he who does not carry His cross and follow Me, cannot be my disciple" (Luke 14:27). Make the Stations of the Cross one of these days, pause long and lovingly at each stage on Christ's last mile and ask yourself: Where am I in all this? Following afar off, like Peter? Hidden in the safe anonymity of the mob or courageous with Veronica? Far from the Cross or sharing it intimately as Simon did?

WILLIAM A. DONAGHY, S.J.

Theatre

YELLOW JACK. The American Repertory Theatre, its repertory program for the year completed, is concluding the season with two revivals, each of which is scheduled to run four weeks. The present production, with one more to follow, is *Yellow Jack*, by Sidney Howard and Paul de Kruif. Although *Yellow Jack* was first produced fifteen years ago, it could easily pass for a "new" play if advance publicity had not informed younger theatregoers that it is a revival. It is the kind of play that ages slowly because its subject is a matter of perpetual, or recurring, interest—the war of science on disease.

The story, if my memory has not succumbed to senility, was originally a chapter in de Kruif's book, *The Microbe Hunters*; and it was more dramatic, at least more thrilling, in the book than it is on the stage. Not that *Yellow Jack* is a dull or uninteresting play. It is just the opposite, packed

with suspense and excitement, but not the sort of excitement that appeals to a large popular audience. There is nothing sensational about looking at men squinting into microscopes and listening to them argue about the best approach toward isolating a germ.

A man fighting a mosquito is normally a comic rather than a dramatic figure. But Howard and de Kruif manage to make just looking for a mosquito, suspected of carrying yellow fever, a highly exciting business. *Yellow Jack* is a play imaginative theatregoers will include among their precious memories.

Victor Jory and Philip Bourneuf are starred in the production, and both are convincing in their roles, Raymond Greenleaf, as Major Walter Reed, Alfred Ryder, as the impetuous Lazear, Efrem Zimbalist Jr., as a meticulous scientist, and Arthur Keegan, a temperamental Irishman, do all right by the secondary characters.

Martin Ritt directed and Wolfgang Roth designed the set. The theatre, of course, is The International. Since the scene of *Yellow Jack* is an army camp, there is regrettable profanity in the play, as there is among soldiers.

HAMLET. It is not likely that Donald Wolfit's version of the role will be included among the "great" Hamlets. One gets the impression that a mediocre actor is making an effort to interpret a magnificent character. The impression, of course, would be less than just to Mr. Wolfit, since he is by no means a mediocre actor. In some roles—Shylock in *Merchant of Venice*, Touchstone in *As You Like It*—he is a better than good actor, while in others—the title character in *Volpone*—he is capable of a brilliant performance. But roles like Lear and Hamlet are beyond his range.

All the members of Mr. Wolfit's company, except two, fall short of the requirements of their roles. The exceptions are Eric Maxon, as Polonius, and Rosalind Iden, the most intelligent Ophelia of my experience. John Wynyard's Horatio rates honorable mention.

This comment is solely for the record. When it appears in print Mr. Wolfit and his associates will have returned to their native England. They were bad in *Lear*, improved in *The Merchant of Venice*, almost sparkling in *As You Like It*, scintillating in *Volpone* and, excepting Miss Iden, rather poor in *Hamlet*. It was good knowing them.

THEOPHILUS LEWIS



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Films

PURSUED. The horse opera, that citadel of simple-minded entertainment, gets a veneer of significance in this film, which dismounts from its high horse of energetic romance long enough to record a family feud in New Mexico at the turn of the century. There is even a misleading suggestion of the current craze for psychology in the piece, but the action and the solution are decidedly on the level of consciousness. The hero appears at first sight to be a prime example of the persecution complex, but his fears of sudden death are well-grounded. Raised by a woman whose family has decimated his own in an old quarrel, he is hounded by a perfectionist who wants to make the score complete. Even his marriage into the clan brings its share of menace, but peace breaks out when his foster-mother comes to the rescue. Raoul Walsh directed with a minimum of confusion and a maximum of mystery in the midst of complications which cry out for a nice, neat genealogy. Robert Mitchum, Teresa Wright, Judith Anderson and Dean Jagger are capable players, and the scenic backgrounds and mood-music lend polish to the production. *Adults* will find this good entertainment, chiefly because of its detours from the usual, stylized outdoor melodrama and because of its unusually heightened production values. (Warner)

BLAZE OF NOON. The pioneer days of airmail service are recreated in this picture, with heavy emphasis on two standard attractions, airborne adventure and family sentiment. The result is a film with visual appeal but not much claim to dramatic value. Four brothers who give up the hazardous business of aerial barnstorming to fly the mail at a time when the needle-and-ball indicators were full equipment encounter danger with a difference. Two of them meet with fatal accidents and the others are in for bad times in the air and on the ground. When one brother marries, family life is overshadowed by the continual threat of death and domestic friction. John Farrow has managed the sentimental moments well enough but the stunt-man carries the burden of the production. The tense recollections of an experimental period of aviation have an historical interest of their own. William Holden, Anne Baxter, William

Bendix and Sterling Hayden are featured in a thriller for the whole family. (Paramount)

IT HAPPENED IN BROOKLYN. Hollywood makes the *amende honorable* to the butt of many of its jokes in this musical comedy. Civic pride strikes a keynote as a veteran, imbued with the best local traditions, furthers the romance of an English buddy and comes to the aid of a deserving young musical scholar. The film is a pleasant diversion with a plot which will generate enthusiasm only among Brooklynites, but the score is tuneful enough for the general. Richard Whorf directed, and Jimmy Durante's native comedy keeps the tribute this side of lyricism. Kathryn Grayson, Peter Lawford and Frank Sinatra are featured in song and story. This is family fare. (MGM)

THE YEARS BETWEEN. Daphne DuMaurier takes an impartial view of history; her novels of the present are no more probable than her romances of the past. The heroine of this British film carries on dutifully after her husband is reported a war casualty, but she is understandably annoyed when she discovers, just before remarriage, that the tragedy was a fiction of military strategy and that her husband almost allowed her to become a bigamist. She overcomes her pique, however, and resumes her wifely status. Compton Bennett's direction is intelligent and the local color fine. Valerie Hobson and Flora Robson are well cast, but the story makes this *adult* picture only fair entertainment. (Universal)

THOMAS J. FITZMORRIS

Parade

A who-would-have-thought-it flavor permeated the latest news, and as a consequence the week saw surprises entering into many lives. . . . A New York youth fell to the ground from a fifth-floor window. He picked himself up, found he had injured his thumb. . . . A Philadelphia grandmother received two letters from the Army urging her to join up for military service. . . . The Far West felt the week's trend. . . . In response to his order for war surplus pipe, rivets and steel, a Spokane citizen received 60,000 yards of thread, a barrel of laundry-ink thinner, and

50,000 shirt buttons. . . . The trend filtered into professional circles. . . . People in the ante-room of a Maryland dentist thought the screams they heard were coming from a patient in the dentist's chair. They were amazed to learn later that the screams issued from the dentist who was being beaten up by the patient. . . . Tonsorial parlors sustained shocks. . . . In New York, a customer who had just had his neck nicked during a shave was amazed to discover that the barber working on him was an epileptic. . . . A Newark, N. J., barber was cutting a customer's hair when a stranger walked in and fired a wild shot. Dashing out to the street, the barber found a policeman half a mile away, and returned with the officer. The assailant was gone, but there was the customer, towel around his neck, waiting placidly for the rest of the haircut. . . . The week's mood hit libraries. . . . A California public librarian discovered between the pages of a returned book numerous slices of bacon which had been used as markers. . . . To an Albany, N. Y., public library, a subscriber returned a badly battered copy of the volume: "How to Train Your Dog," explained that her dachshund had gnawed the book. . . . Court rooms were shaken. . . . Speaking to the judge, an attorney exclaimed: "Honey, that's not the issue." Blushing, he hastily explained he had just been talking to his wife. . . . Startling judicial precedents were established. . . . A Kentucky judge ruled that a husband may call his wife a battle-ax without fear of being divorced. . . . Personnel managers were startled. . . . A St. Louis youth, filling out an application for an office-boy's job, came to the line marked: "Bank." He wrote: "Piggy."

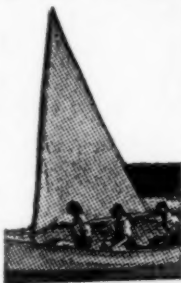
More startling, more significant was the news in another field. . . . Placing lack of religion as a chief reason for the rising juvenile delinquency rate, the Chief Probation Office of San Mateo County, Cal., stated: "Nine out of every ten youngsters received in the probation department have never been in a church." . . . Reports from all sections of the land run pretty much the same. . . . The divorce of religion from education is producing the only crop that could be expected. . . . Startling as the news is today, it will be still more startling in the future unless the most important of all educational subjects, the subject of religion, is restored to the schools in which America's citizens of tomorrow receive their education.

JOHN A. TOOMEY

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Correspondence

Refugees and housing

EDITOR: During Catholic Press Month most Catholics attempted, in their own way, to help you. But when are your writers going to give some consideration towards helping us?

The "marked out-of-toughness" of the Catholic Press with the practical needs of its readers was indicated in your "Comments of the Week" section for February 22, 1947. There, with quasi-editorial approval, you appear to join with certain pressure groups in an effort to grant immediate admittance to some 400,000 immigrants to our country.

Granted that the Axis machine is smashed and the fear of Hitler has ceased to be the driving urge for many inhabitants of Europe and Asia to flee their homelands, where, I ask you in all fairness, would you put these people when they arrived here?

Instead of flapping your editorial quills in the blue air, why does not someone inaugurate a domestic campaign along the lines of "We were homeless and you took us in." By that I mean, something practical to alleviate the pathetic situation in which hundreds of thousands of Catholic veterans find themselves upon their return from overseas service.

At the moment, practically every other denominational and non-sectarian group except the Catholics, is doing something, or at least talking about the shortage of housing facilities. When or where have we heard a Sunday sermon urging Catholic householders and landlords to practise Christian charity in opening their homes to veterans, and Christian justice when it comes to collecting "key money" or illegal bonuses and exorbitant rents from newly married veterans, who due to meager service-pay can ill afford this domestic extortion. When do we receive even a nibble from the "Apartment Wanted" advertisements we run in Catholic newspapers?

Unless someone, other than politicians, begins to take belated cognizance of this situation, divorce, separation, broken homes, birth-control and other domestic ills will have a holiday, in those Catholic homes where two and even three families, and in some cases

as many generations, are living in apartments originally intended for a single family.

So please, Catholic editors, instead of urging an increase in immigration, when are you going to urge a definite program of stepping up domestic home construction of the apartment and private house variety.

Also, I think that you should have indicated the source of the immigration figures. Your chart indicated 29,095 arrivals during 1946, whereas Representative Arthur Lewis Miller of Nebraska in a speech in the House, indicated that the number of all types of aliens who entered our country during 1946 might be close to 1,000,000. And if the impartial observations of a young inveterate apartment hunting veteran serves as any criterion, I would be inclined to lean towards the estimates of Representative Miller.

JOHN F. CARROLL

Jersey City, N. J.

(Without assuming responsibility for a defense of the whole Catholic press on the subject of housing, AMERICA would like to call attention to its own insistent stress upon the acute housing needs of the nation and of the veterans in particular. A survey of our index for the past eighteen months reveals that AMERICA has commented editorially on the problem at least two or three times a month and has published a number of articles on housing. Particular attention is called to "America's housing story," by John Carson, Dec. 15 and 22, 1945; "Moral issues in housing" by W. J. Gibbons, Mar. 30, 1946; "Covenant to create slums" by John Doebele, May 4, 1946; "Needed: more homes," by W. J. Gibbons, Feb. 6, 1947. The further question of admission of refugees is taken up in a comment in this issue.—EDITOR)

Bulwinkle bill

EDITOR: I have been much interested in reading in the February 8 issue of AMERICA Father Masse's article having the title "What Goes Here?" In that article he devotes some space to the so-called Bulwinkle bill. His treatment of the subject is eminently fair and I have no quarrel with it.

My only purpose in writing is to send a little pamphlet which the Association of American Railroads issued sometime ago dealing with the Bulwinkle bill. The part of Father Masse's article which intrigued me was the suggestion that the New Dealers, so called, oppose the Bulwinkle bill and the Old Dealers, if that is the right term, favor it, although the latter group ordinarily stands for the free-enterprise system, based on competition rather than on government control of industry. The little pamphlet I am sending endeavors to point out the distinction between a regulated industry such as the railroads and ordinary industry.

The Interstate Commerce Commission fixes the rates, so that no combination of carriers can impose upon the public a rate which is either unreasonable or discriminatory. This makes all the difference in the world, since the purpose of the anti-trust laws is to insure reasonable prices to the public. A regulated industry stands in a different class.

I have no thought of burdening you with a long letter. I could not, however, resist the impulse to call to your attention the peculiarity of the railroad business, so far as making rates is concerned.

R. V. FLETCHER

President, Assn. of American Railroads

Washington, D. C.

Time out for Prayer

EDITOR: The writer read with much interest and satisfaction the article in AMERICA for February 15, 1947 entitled "Time out for Prayer."

The situation which the article depicts is a deplorable one and is the cause of the great lack of faith in the youth of the country.

We are more and more adopting the practice of the non-Catholic churches and pushing the Mass aside for the purpose of a sermon and any announcements which take longer than the actual celebration of the Mass. Until there is a correction of this present trend and a real effort made to create some devotion towards the Mass, a struggle to save the youth of the country will remain a hopeless one.

Permit me to congratulate you upon the publicity which you have given to the contents of the article, from which, it is hoped, some real and practical action shall follow.

J. F. BOLAND

Toronto, Canada

A thought for Lent from IN HIM WAS LIFE

By JOHN P. DELANEY, S.J.

PASSION SUNDAY

The Suffering of Christ

THE MASS of Passion Sunday begins with the psalm we ordinarily recite in the prayers at the foot of the altar, "Judge me, O God." Pass judgement in my favor, O God. On our lips it is a prayer that God look on the better selves we know we have within us, on the good and holy desires we have, on the innocence we strive for, though never wholly achieve. On the lips of Christ approaching His Passion, the words have a more literal meaning. He could without fear, without excuse, face the judgement of God. He was wholly innocent. There was in Him nothing worthy of reproach, nothing that merited punishment or suffering.

On our lips, unless we are wholeheartedly striving for goodness, the words can be our own condemnation. They can be almost blasphemous words. They can strike fear into our hearts, for we know that, whether we request it or not, God must some day pass judgement on us. On the lips of Christ, they have a confident sound, they carry the surety of the triumph of innocence in the Resurrection, the triumph of the Innocent Christ, and the triumph of all those who through Christ and with Christ try daily to offer themselves a "spotless host" to the Holy Trinity.

67

Used as they are today, in the Mass of Passion Sunday, they are a reminder that even innocence is not a safeguard against suffering. "They took up therefore stones to cast at Him," at the Innocent One (John 8:46-59). Within the next few weeks, all the hateful list of bitter, unjust things—disloyalty, ingratitude, mistrust, misunderstanding, mockery, rejection, abandonment—will be heaped on Him unto the fiendish culmination of Calvary—on Him the Innocent One.

Surely, there is a mystery here, the mystery of suffering, the suffering above all of the innocent. The answer to the mystery is also there, but it is an answer that can be understood only through a long, humble, deep study of the Innocent One who hangs on the Cross. If the Innocent One, the only-begotten of God, the dearly beloved of the Father, bore all this. . . . If the wisdom of the Innocent Christ deliberately made suffering the test of love. . . . If Innocence and Divinity endowed suffering with a purifying force, with a redeeming value. . . .

Here is a letter from a suffering soldier who must have meditated deeply on Divine Innocence suffering:

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DEAR DAD:

Here we go again. Things are coming along fine. It's slow work, but I'm improving daily. Just had a long talk with the nurse and she convinced me that I should tell you what I'm going to. You will have to know it eventually, but I was going to put it off as long as possible.

First of all, I want you to know that I am really cheerful and looking forward to getting home and learning to live a kind of new and different life. Instead of being blue and discouraged, I'm very hopeful and have plenty of faith in a happy future. Now I'll tell you what happened to me. So kind of brace yourself.

My legs are pretty badly wounded, but in time will be as good as new. I lost my right arm just below the elbow. Right now I can't see, but with the facilities in the hospitals at home, the eye doctor tells me there is a slight chance that they can make me see. However, I'm not really counting on that, because I have a feeling that I will remain this way.

Well, Dad, there is the story. I hated to tell it to you, but I knew you would want to know. For gosh sakes, please don't feel sorry for me. If you could see me here in the hospital and all the fun I'm having kidding the nurses and talking with all the swell visitors we have, you would say, "there's nothing wrong with that guy, send him back to duty!" I've still got a heck of a lot to live for, and that plus my Faith will probably make me the happiest guy around town. . . .

There is more in the letter, simple, friendly, grateful things. The Passion of Christ is still being continued in the Members of Christ. The innocent, those who sincerely say, "Judge me, O God," are still suffering, and still finding strength and joy in the Passion of the Innocent One.

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